

SPIRITUAL TELEGRAPH FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. Those who have suffered their subscription to expire, may consider the receipt of this paper afterwards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render similar papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered pro and con, on all subjects tending to instruct and elevate mankind. It is especially earnest in the evolution of truth leading to practical reforms in the social, moral, industrial, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldings and the deepest, most earnest and most progressive thoughts of the age.

This is a favorable time to Subscribe.

It has been our aim to furnish in this paper such reading as will instruct and elevate the reader, and tend to eradicate the evils which afflict mankind. We hope our course and efforts have secured some friends, whose sympathies with our endeavors will induce them to make some personal efforts, and to instigate some general action among the friends to extend our circulation and usefulness. We shall be happy to send specimen numbers of the TELEGRAPH AND PREACHER to everybody whose address may be furnished to us, and we solicit friends everywhere to furnish us with the address of their neighbors, townsmen, and others, for this purpose. We have also circulars, which we shall be glad to send to everybody, as many as they will distribute in railroad cars, hotels, lecture rooms, manufactories, and among the people generally. Friends may do much good by handing one of these circulars to each of their neighbors. The TELEGRAPH AND PREACHER is consecrated to the discovery, elaboration, and defense of truth, and to the inauguration of equal rights and righteous laws among men, irrespective of the frowns of popular error, and we rely on liberality, stern integrity, and zeal for truth and righteousness, to sustain this paper. Give us, kind friend, your patronage and hearty co-operation, and induce others to do likewise.

WONDERFUL SPIRITUAL MANIFESTATIONS

IN MAINE, IN THE YEAR 1800.

There lies before us a pamphlet entitled,

"Immortality proved by the Testimony of Sense: in which is contemplated the Doctrine of Specters, and the existence of a Particular Specter. Addressed to the candor of this enlightened age. By Abraham Cummings."

The following sub-title is given on a fly-leaf:

"Immortality proved by phenomena that were witnessed by hundreds in the town of Sullivan, Maine, in the year 1800. Published by an eye-witness, the Rev. Abraham Cummings, a man eminent in learning and piety, a graduate of Harvard University. Republished verbatim et literatim by J. L. Lovell, Yarmouth, Me." (1859.)

The pamphlet is a circumstantial record, accompanied with formally drawn testimonies and affidavits, of numerous revisits of the Spirit of one Mrs. Butler, mostly at the house of her father-in-law, and at the house of a Mr. Blaisdell. She manifested herself by rapping, by preternatural lights, by audible, intelligible voices, and sometimes by actual appearance to the sense of sight. The chief ostensible purpose of her visits was to bring about a marriage between her widowed husband and a Miss Blaisdell, who were mutually attached to each other, but the compiler of the account says that other purposes beside this were accomplished, and that "the performances of the ghost were so connected with other events of Providence as to form a connected whole, the beauty of which can not be known, even in part, without much examination. The chief characteristics and particulars of this extraordinary series of phenomena may be gathered from the following extracts:—[Ed.]

The times, places and modes of her appearing were various. Sometimes she appeared to be alone, as the events which followed bore witness; for the testimony of events is sometimes more valid than that of persons. Sometimes she appeared to two or three; then to five or six; then to ten or twelve; again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the cellar. She also appeared at other houses, and several times in the open field, as already observed. There, white as the light, she moved like a cloud above the ground in personal form and magnitude, in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where the family were, about eleven o'clock in the day, they all left the house; but convinced of the impropriety of their conduct, they returned.

At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that though she had heard the discourse of the Specter, she would never believe that there had been a Specter among us, unless she could see her.

In a few minutes after, the Specter appeared to several persons, and said she must come in the room where the company was. One of those who saw her, pleaded that she would not. The Specter then asked, "Is there a person here who desires

to see me?" The young lady was then called, who, with several others saw the Specter. "Here I am," said she, "satisfy yourselves." The lady owned she was satisfied. It was now about two o'clock in the day. In short, the ghost appeared or conversed, or performed both almost as frequently in the day as in the night.

But will Christians argue that the appearance of an angel to the shepherds was a fiction, because it happened in the night?

In all the appearance of the Specter, she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night as when she appeared in the open field, and in the open day. At a certain time (August 9-10, 1799), she informed a number of people that she meant to appear before them (for she frequently conversed, without appearing at all), that they must stand in order, and behave in a solemn manner: "For the Lord," said she, "is a God of order." Accordingly she appeared, and vanished before them several times. At first they saw a small body of light, which continually increased, till it formed into the shape and magnitude of a person.

This personal shape approached so near to Capt. Butler, that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of six or seven witnesses. There were now thirteen persons present, who all saw the apparition, except two. And five others, whether they were looking another way, or were prevented by some standing before them, or whatever might be the cause, did not see this attempt of handling the apparition.

If the preceding arguments can be received, perhaps you will not indulge distrust if I subjoin something of my own experience, confirmed by two other persons who saw the apparition in the same field in the same half hour.

Some time in July, 1806, in the evening, I was informed by two persons that they had just seen the Specter in the field.

About ten minutes after I went out, not to see a miracle, for I believed that they had been mistaken. Looking toward an eminence, twelve rods distance from the house, I saw there, as I supposed, one of the white rocks. This confirmed my opinion of their Specter, and I paid no more attention to it. Three minutes after I accidentally looked in the same direction, and the white rock was in the air; its form a complete globe, white with a tincture of red, like the damask rose, and its diameter about two feet.

Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination.

While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, "You are not tall enough for the woman who has so frequently appeared among us." Immediately she grew up as large and as tall as I considered that woman to be. Now she appeared

* Voltaire, in his philosophical dictionary treating the Bible and ghosts with equal ridicule, says that the latter "used to live away at the crowing of the cock." "The same was the case of Shakespeare's ghost of Hamlet: 'Adieu! the glow worm show the way to be near.' But this we now see is not always the case."

† These two, by their own desire, had obtained a promise that they should not see her. There were several such instances at different times.

glorious. On her head was the representation of the sun diffusing the luminous, rectilinear rays every way to the ground. Through the rays I saw the personal form and the woman's dress. Then I recollected the objection of the Encyclopedia, that "Ghosts always appear to one alone." Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dulness afterward upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but, to my great disappointment, she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her has been the matter of my regret from that hour to this.

My word without witness has not been tedious. Believed or rejected, it may do you no harm.

On the more sure ground of attestation, I will now relate some instances of her appearing or conversing, or performing both in the day time.

Some time in March, 1800, she talked a few minutes without appearing, at eight o'clock in the morning, and promised to come again that day. At two o'clock, performed her promise, and talked with four people two hours. It was then she uttered these words: "Though my body is consumed, and all turned to dust, my soul is as much alive as before I left the body."

This conversation was indeed in the cellar, but the place was enlightened by her radiance.

May 21, at ten o'clock, she appeared to two persons, and sent a message to another.

May 25, ten o'clock. Appeared and conversed with two witnesses, while a third person only heard the conversation, and revealed that by which the same was proved to others.

May 26. She appeared at eight o'clock in the morning, and talked with four persons an hour and a half. In half an hour after she appeared and talked with the same four persons, while two others only heard a voice without knowing what was said.

May 27. Talked with two persons, and promised to be present at a meeting of about twenty people, which was to be held the next day in the evening.* Accordingly, she appeared at this meeting to two other persons, who were ignorant of the promise. The assembly were immediately interrupted by the declaration that "the Spirit is come." None, however, could distinctly see her, but those two persons. The next evening after she conversed with a third couple of persons in company with the first two; mentioned her promise as being fulfilled, and told them, by her inimitable voice, to whom she had appeared. As a further confirmation that she had been really present on this occasion, she did about two months afterward talk several hours in the midst of the assembly of forty-eight people, while she was visible to two, and only two, of that number. These two people were a fourth couple distinct from the other six. Such is the testimony of these eight persons.

Her conversation was always with grace, seasoned with salt, very affecting and delightful.

August 13, at ten o'clock, she talked with three persons invisibly. At two o'clock the same day she appeared and talked to three people in the hearing of five other persons.

Thus have you received a general but very imperfect account of these extraordinary events.

[Of the same thirty depositions and affidavits, given by as many different persons in reference to this remarkable affair, we insert the following as specimens. The first is from one who appears to have been constitutionally skeptical, and whose very circumstantial testimony is on that account all the more valuable:]

TESTIMONY OF MISS H. G.

August 9, 10. I was at the house of Mr. Blaisdel, by the persuasion of others; for as to myself, I made very light of the matter, supposing that the whole was the contrivance of certain persons, and I believe still that nothing good appeared there.

We heard rappings, and these sounds were spoken to, but no answer obtained. After much altercation (which is needless to rehearse), we all came out of the cellar, and all went off, except a few persons, of whom I was one. Some of Mr. Blaisdel's family uttered severe expressions against those who went off and did not believe. "What do you want they should believe," said I; "for my part, I see nothing to believe." Immediately Mrs. Butler came in from the entry very much affrighted. "If any one desires to be convinced," said she, "let him look there in the entry." I looked there and saw nothing. Soon after this, while Mrs. Butler was sitting on

the foot of a bed, we heard a sound right against her on the outside of the house. Mr. Butler told her to speak to it. At first she refused. They told her she must. Then she said to it, "If I am guilty, stay away; if I am clear in the name of the Lord, clear me." The Spirit then rapped very hard, so as to shake the house. Some of the company said she must go into the cellar. "So I must," said she; "if I do not, she will come into the room; and if she does, I shall die." Who will go with me?" D—A— said she would go. They went, and soon after we all went down. Then I plainly heard the voice say to Mrs. Butler, "Go up, that the people may not think it is you who speaks." I saw her go up into the room, and heard at the same time the voice in the cellar. Mr. Blaisdel asked the Spirit whence she came. She answered, "I am from heaven. I am with God and with Christ—angels and seraphim, praising God. Glory, glory, glory." Mr. Blaisdel asked why she did not manifest herself in the fore part of that night to all the people. She answered, "I was not permitted to come where there was so much sin." The Spirit then said to Mr. Blaisdel, "Ask the people if they are convinced." He did so; and I among the rest answered that I was. But I think otherwise now. God knew who would be there the fore part of that night. Why did he send her? Then the Spirit said, "I must appear;" and by her direction we placed ourselves in order. Then I saw a white appearance, at first not more than a foot in light, but it appeared larger and larger, and more plainly; and when it came nearer to me, I was struck with fear and left the cellar; but others told me that afterward they saw the Spirit plainly.

August 13, 14. I again went to Mr. Blaisdel's with forty-seven persons. The Spirit now told us again that she was from heaven, and that she was once N—H—. After much conversation, the Spirit said that some of the people were faint, and could not hear all that was to be said, and that we must go up and refresh ourselves. "You must go with me to two places this night," said she, "and you must be ready at one o'clock." "What o'clock is it now?" said Mr. Blaisdel. She said, "Twelve, twelve, twelve." We went up immediately and looked on the watch, and it was exactly twelve. In a short time, hearing the usual sign, we returned. Among many other words which I do not remember, Mr. Downing asked the Spirit if she knew him; she answered, "Yes," and called him by name. He asked if she was ever at his house. She answered that she had been once there with her mother.

At length she told us that we must go up, and she would walk with us behind, with Mrs. Butler. But you must walk in order, two and two, said she, singing a psalm; for God is a God of order. Some person asked when she would be ready. She said, "I will let you know." Some person again asked what o'clock it was. She answered, one. We went up and again looked on the watch, and it was one. We attended prayer, and immediately after she knocked. A psalm was chosen, which the greatest number of us could best remember, and it was sung as we walked. I was now far forward, and did not see the Spirit. When we came to Capt. Millar's, the Spirit rapped there, and Capt. Millar, with Capt. Paul Blaisdel, and some others, went into the cellar, and I heard them talk, but could not understand what was said to them. Then word came to us that we must stand out in the field before the house—that she would appear before us, and walk with Mrs. Butler, that the people might be convinced that Mrs. Butler had told the truth in relating that she had walked with her before. Then we all stood before the house. Mrs. Butler put on a black cloak; and when she had walked a little distance from us, as before directed by the Spirit, I heard her groan bitterly, and soon after I saw the appearance of a woman in white, walking with her. Suddenly Mrs. Butler sang a part of that hymn called New Jerusalem. Then she came to us, and we all went back in order to Mr. Blaisdel's. I then looked back and saw a person in white walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted. I asked her at what time the Spirit came to her. She told me it was after she had walked a little distance from the people. "When you heard me groan," said she, "then I saw it coming toward me. I am always more afraid when I only see it, than I am after it has spoken to me;" and she now told me not to be scared, that she was not come to hurt me, and that if I would sing a hymn it would expel my fears.

[The following is the testimony of Captain Millar, whose house was the scene of the remarkable visitation above mentioned:]

TESTIMONY OF CAPTAIN JAMES MILLAR.

August 7.—Mr. Blaisdel came to my house, and desired me to go to his own, where I might hear and see for myself. He also went to Capt. Samuel Simson's with the same request. Capt. Simson and his wife, S—B—, and N—G—, who were there, came with him to my house, and we all went to Mr. Blaisdel's. When we had been there some minutes, Capt. Simson, by desire, prayed. His prayer was immediately

* She then expressed not only her own feelings, but those of the family. The idea of a Specter coming into the room where they commonly were was distressing to them, as already observed.
† I find no evidence that the two went without others.
‡ This experience is testified by all who saw and heard.

followed by a knocking, and we all went into the cellar. Blaisdel asked what was wanted, and who it was. He answered, "I was once N. H." I asked, "How was made?" "Out of the dust," said the voice, "dust thou art, and unto dust thou shalt return. You have the Holy Spirit, that is God's truth, and do you abide by it. Let him keep his commandments." After some conversation with Mr. Simson and others, she said, "I must go," and we heard more. It was now broad daylight, the outer cellar door open, and utterly impossible that any living person should have been there but those whom we could see and know. The voice was about six feet from me.

August 9.—I went to that house with many people, among whom I observed much disorderly behavior. The Spirit came but little, and I returned with a resolution to go no more to that house on such an errand.

August 14.—Just before daylight, I heard singing as I lay in bed, approaching to my house. Presently, by my levee, my house was filled with people, and I heard knocking on the floor. By the desire of certain persons, I went into the cellar with Capt. P—B—. After some discourse of the voice with him, which I understood not, I heard some knocking near me. I asked, "What do you want of me?" It answered, "I have come to let you know that I can speak in this cellar as well as in the other." Are you convinced? I answered, "I am." "Now," said the voice, "the company must be solemn, and stand in order before your door; I am going to appear. Now, do you remember that I was once N. H.?" We went up, and complied with her direction, and I saw a personal shape coming toward us, white as the light. By the Specter's order, as I was informed, Mrs. Butler went toward her. "Lydia," said the Specter, "you are scared. You must sing." Then she sang a hymn. The Spirit came almost to us; then turned, and Mrs. Butler with her, and went several rods toward Capt. Simson's, and appeared to take her by the hand, to urge her on farther, and disappeared in our sight.

Mrs. Butler returned, and informed the company, as I was told, that if they would walk to Mr. Blaisdel's solemnly as to a funeral, the Spirit would walk with Mrs. Butler behind them. The company did so. But I, being far forward, saw nothing. Mrs. Butler had expressed her unwillingness to go to Capt. Simson's, and was excused, as she afterwards told us.

JAMES MILLAR.
* We had said that Mr. Blaisdel's family could not see the Spirit anywhere but in their own house, as several testified.

RECORDS OF A SPIRIT CIRCLE.

At a circle held at the house of Alfred Lister at Tarrytown, Westchester county, on Sunday evening, Nov. 20th, 1859, after reading for a while in the New Testament, the medium was intranced by the Spirit-sister of one in the circle, who had previously touched nearly all in the circle on the feet and elsewhere. Several questions were asked to identify the Spirit; but as the Spirit could not talk well through the medium, the identification was made perfectly satisfactory by the crossing of the eyes of the medium; the Spirit, cross-eyed while in the form, being thus recognized. Afterward, several other Spirits came and personated themselves very satisfactorily. One Spirit came who left the form some twenty-eight years ago, at an advanced age. He identified himself to Mr. A. Lister by telling him of many of his boyish tricks unknown to any of the circle but Mr. L. and the Spirit. This Spirit was asked several questions, which he was not able to answer without making inquiry of the Spirit of Mr. Lister's father, which was done by the medium holding his head to one side in a listening attitude, when all in the circle plainly heard whispering by the Spirit, the medium not moving, and each time our questions would be answered satisfactorily.

The medium was next taken possession of by a Spirit purporting to be Sir John Franklin, with demonstrations of intense cold, and said he had come to join our circle; and also Benjamin Franklin. Then they, through the medium, took strips of paper, so that each in the circle might draw cuts, stating they would give a test to the one that got a certain slip of paper at the fourth drawing, which came to the lot of A. Lister. The medium then took a piece of paper, which while entranced, she had folded tight up, all the circle seeing it, and placed it between Mr. L.'s teeth, keeping hold, with her finger and thumb, of a portion of the paper while the rest was in his mouth; and in less than one minute gave it to Mr. L. and told him to unfold it and look what was inside. This was done, and the paper was found to be full of blood, which the Spirit said was taken from Mr. L. The outside of the paper was perfectly dry, to all appearance, as when first folded. A Spirit bird came and whistled an air, and then the per-

* This meeting was the wedding. He who is able to receive it, let him receive it. One infinitely greater than this Specter attended the marriage at Cana in Galilee.

jeetly understood, and answered many questions in like manner; and the Spirit rapped us each a good-night, and so closed the circle.

Present—Mr. and Mrs. D. G. Taylor, New York; Mr. Lister, senior, Mr. and Mrs. Alfred Lister, Mr. and Mrs. Edwin Lister, Miss C. Lister.

SPIRITUAL LYCEUM AND CONFERENCE. HELD EVERY TUESDAY EVEN'G, IN CLINTON HALL, EIGHTH ST., NEAR D'WAT. SEVENTY-FOURTH SESSION.

ORDER: The disposition for immorality, dram drinking, tobacco chewing, etc., on the part of Spirits, continued.

Dr. GRAY made some interesting remarks on the art of preserving spiritual faith, which will appear hereafter.

Mr. LAING supposed the remarks of Dr. Gray to have especial allusion to the *North Star*; a statement that it had gone down beneath the ocean wave, having been furnished the *New York Evening Post* by himself, on the authority of a trance medium, which statement he finds also conspicuously exemplified in the *Telegraph* of Nov. 26. If he was right in his supposition, he was prepared with documentary evidence, received through the same medium, for a speech both explanatory and exculpatory; but if wrong, he had nothing to say.

Dr. GRAY: Had not the slightest allusion to the *North Star*, nor to Mr. Laing's celestial connection therewith, in anything he had said.

The *North Star* having failed him, Mr. Laing took his seat for want of a topic.

Mr. W. P. COLES complained of the "sulphur and paving-stones" in last week's report of his speech before the Conference.

The Reporter, not being able to take them out of that unlucky effort at the incarnation of wisdom where they remain fast set in their inky bed, religiously offered to do the next possible thing in the premises; that is to say, take them to himself; so, know all men by these presents, that the Reporter, and not W. P. Coles, is responsible for the "paving-stones."

These troubled "stones" being peacefully laid at last, naturally, and as by correspondential relation between mead-damized roads and heavy loads, pave the way for

DR. GOULD'S PAPER.

In reviewing the evidence, arguments and opinions that have been offered during the discussion of the question as to the effect of habit in Spirit-life, I am happy in believing that in our conclusions we shall not be so very wide apart as might have been apprehended. I think we all agree that whatever may be the effect of habit in Spirit-life, it is not such as to land nine-tenths of the human family in a lake of fire and brimstone, as we were taught in our childhood; while on the other hand I opine that a large majority of this Conference have strong doubts of any sanctifying experience in the process of death, that the surest way of getting rid of bad habits is to do it while in the body, and that the best of us have quite as many bad habits as is compatible with our comfort here in our grosser forms, while their effects may be more visible and disturbing in our more sublimated condition.

But it has been assumed that death does doubtless result in a great improvement in our optical faculties, and that the turpitude of vice being thus more clearly seen, will consequently be more readily abandoned.

As a general rule, I doubt not that it is true that in entering upon our new life, our vision will be found more clear. But suppose it be so, will good eye-sight ensure good motives? It is not so here; why should it be in the other life? May not this quickening of sight and memory be a source of pain and remorse.

But suppose, as a general rule, it be true that the new life is an improvement on the old (as we all hope), who can tell the proportion of exceptional cases. What means the time-honored doctrine and the united testimony of most if not all well-developed seers, that there are two classes of Spirits—one class called bright, and the other dark? The periscope of the one, it is true, is greatly improved, while that of the other class has greatly deteriorated, as was affirmed in the anonymous communication from Philadelphia; and farther, that this latter class suffer from moral causes, as well as from dimness of vision. But here we are met with this objection—that this suffering is owing to a lack of intellectual culture; and we are referred to A. J. Davis, who says this is merely the condition of those in the first society of the second sphere, made up of the inferior types of the race—such as negroes, Indians, and other like undeveloped individuals.

Now, however much we may esteem the testimony of friend Davis (as I, for one, most heartily do), still we should remember that he lays no claim to infallibility; and if any one persists in claiming it for him, I will extricate them from their error by pointing them to Davis' vision of the Spiritual Congress, where he says he saw the Spirit of Frances Wright, when I am credibly informed that her decease did not occur till some months after that date.

But how shall we settle this all-important question, as to the sources of suffering and enjoyment in the other life? It can not be denied that many of our most experienced Spiritualists believe that the main cause of suffering in the other life is owing to bad habits and the lack of moral development in this; while others, equally sincere and equally earnest in toiling for truth, insist that it is not owing to bad habits, but that it is owing entirely to mistakes and a lack of intellectual progression. Now when the doctors thus differ, who shall decide this difficult point, so much controverted not only among Spiritualists, but outsiders, and even some of the religious sects; for be it remembered that the question among religiousists, as to the relation between learning and religion, springs indirectly from the same point.

In trying to settle this important question, allow me to say, that while I have always contended for the superior necessity and importance of moral attainment as a source of enjoyment in the other life, I would not be misunderstood as attaching no importance to intellectual development. I most cheerfully concede that as intellectual cul-

ture increases our facilities for enjoyment in this life, so it is rational to conclude that, under legitimate circumstances, it may do so in the other life; and consequently I concede that our friends who have been understood to take the opposite view, are right at least in their claim that intellectual development has its place and importance, and must not be entirely ignored as a means of future enjoyment. But I said that intellectual attainment would be a help under legitimate circumstances; by that, I mean it must enter into the fabric, and not into the foundation of our spiritual dwelling. Nothing short of moral attainment can be depended upon as a basic material. "Seek first the kingdom of Heaven and its righteousness," and then build on your intellectual fabrications.

Dr. GRAY suggested that perhaps the question had been discussed as far as was profitable for the present, and proposed the following: What are the sources of fallacy in spiritual literature? As for example, in the sacred books, it is said in one place, thou shalt not kill, and in another, killing is declared to be by direct command of God. In one place, God is said to demand the blood of bullocks and the fat of rams, by way of propitiatory sacrifice; in another place he is made to say, "To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, nor of he-goats." One seer, as by command of God, enacts the law of retaliation—an eye for an eye—another, first declares it to have been but an "old time" saying, and then repeats it, and so on throughout. The same contradictions are apparent in our own literature. He thinks fallacy is to be found in all forms of revelation. Let us search for the cause of it; but in the search do not let us imitate mediæval scolasticism, which takes opposing statements as of equal value and sets to work to harmonize them in a creed. We have no need to marry absurdities together. The practice of saying, a truthful spirit said this, and a lying spirit said that, settles nothing, explains nothing. The point raised by his question is, What is the scientific explanation of these incongruities?

Dr. GARDNER (of Boston) had some facts bearing upon the present question of evil dispositions as manifested by Spirits. He feels himself compelled to affirm the evil intentions and acts of some Spirits on grounds which he deems conclusive. He has not seen much of these evil intentions or acts himself, but he has the facts from reliable witnesses. In a conversation, Dr. Phelps informed him that the manifestations at his house in Stratford were from opposing Spirits; as, for example, a heavy missile was thrown rapidly through the air in the direction of a mirror, but before it reached it, dropped gently upon the floor. This missile, Dr. Phelps told him, he was informed by the Spirits, was thrown by an enemy of the family in the Spirit-world, and was arrested in its flight, and the evil intention prostrated by a friendly Spirit, who caught it as it flew, and laid it gently down upon the floor. In Boston, as it is generally known, a medium not many months since committed suicide. She was observed by many to act adversely to her natural character for some time before the fatal deed. Her friends all believed she was being pursued by an evil Spirit, which theory was demonstrated to their and his entire satisfaction, by several mediums who investigated the matter after her death. It appeared that a young man had paid her his addresses, which she had rejected. This had induced him to vow vengeance and perpetual pursuit both in this world and the next. He died, and kept his vow, and this melancholy suicide is the result. The mediums who have conversed with him since his fatal triumph over his earthly victim, say that now he is perfectly satisfied. In Philadelphia recently, he was informed by an intelligent physician of the case of another doctor who had for years led a life of temperance, and who had a particular aversion to gin. This man had a brother in the Spirit-world who had been a drunkard on earth, gin having been his particular weakness. The sober brother, after the death of the other, became a sot; had delirium tremens; was reformed for a time, but is a drunkard now, with a strong predilection for gin, his former aversion, urging him to drink. The Spirit said, the doctor (his informant) was a damned fool; his brother, the other doctor, must have gin. On a certain occasion, when Mrs. Middlebrook was engaged to speak in Boston, the Melodeon Hall had been used the night before for an exhibition of prize-fighters, drawing together as a matter of course, the most pugilistically-inclined citizens of that literary metropolis. Of this, however, the lady had purposely been kept in ignorance. The exhibition of the night before had run late into the Sabbath morning, and when they entered the hall at three in the afternoon, she told him she could not speak in that place. She said she felt as if she wanted to fight. He composed her all he could, and prevailed on her to make the effort; but it fell considerably below her standard as a lecturer. "When it was over, on leaving the place, she felt the same inclination for fighting, and requested to be held, also she should be impelled to strike some one in spite of herself. Arrived at his house, he advised her to submit to the controlling power. When she had done so, the cause of her trouble was soon revealed. A Spirit of darkness had come from California to enjoy the Boston amusement, and finding the medium conveniently at hand, had thought to occupy the spare hours of his Boston visit by setting the medium at loggerheads with herself. He (Dr. Gardner) expostulated with him—preached to the Spirit in prison;

and (such is the power of truth, prevailed on him to leave. In the evening, all went well.

Mr. LAING felt himself inspired as never before. He finds that the individuality of man can not be taken away by Spirits, save and except by consent of the individual. When a medium yields this point, the extent to which Spirits may control us has not been fathomed by mortal man. He once attended an exhibition of mediums. One man was made to wait, who never waltzed before; another gentleman went upon all-fours, and barked like a dog. He feels it to be his duty to protest against the surrender of individuality.

Dr. GRAY said: There was a gentleman present who had witnessed the manifestations at Stratford, and he would ask him to state whether in his judgment they evinced an evil purpose. The truth is that the missile fell harmless. It was seen to move in the direction of the glass, but did no harm. Such are the facts, and we have nothing to do with the inference of Dr. Phelps. Our inquiry is as to the fact and its language; we have nothing to do with Dr. Phelps, or any other man's theory of it. It is a grave mistake, this substitution of inference for evidence. Read Homer, Virgil, and Daniel, who speaks of a Spirit who was withheld by a prince of the kingdom of Persia one-and-twenty days until Michael came to help him; previous to which he was compelled to remain with the kings of Persia. If the *evil's* inference is to be taken, there is no end to the fallacies we shall be obliged to swallow. Homer, Virgil, Daniel, Dr. Phelps and our friend from Boston, may have their theories of three-headed dogs and evil Spirits, but where are the facts? Show us the dog. Their inferences are against facts. The inferences of the medium are not evidence. By authority of inference, Apollo is a real personage who once communicated with mortals. Since the Christian era, God and the Virgin Mary, on the same authority, hold familiar intercourse with the favored ones; but where is the evidence? It is in vain to tell him that a bad Spirit threw a lamp, and a good Spirit stopped it; before evil intention can be proved against Spirits, an evil act must be shown; but the facts are, no evil is done, and hence he concludes the inference of evil purposes is fallacious.

Dr. GARDNER: The method urged by Dr. Gray is subversive of the object sought to be secured by it. He says we must repudiate all inferences. If so, how are we to arrive at the fact that Spirits exist, or communicate at all? Without the inference, he is at loss to see how Spiritualism itself is to be made out.

Dr. GRAY: His point is, not that we must draw no inferences, but that each should draw his own inference directly from fact, and not from the opinion of another respecting it. In all cases, the fact should speak for itself.

Adjourned.

R. T. HALLOCK.

Call—Spiritual Register, 1860.

On or before the first of January, I shall publish the Fourth Annual SPIRITUAL REGISTER, with a Counting House and Speaker's Almanac for 1860. Friends throughout the country will please report, in full, all statistics, number of Spiritualists, names and addresses of lecturers and mediums, schools, houses, places of meeting, catalogues of spiritual books, etc., and send before Dec. 20, 1859. The REGISTER will be a neat pocket manual of 46 pages, with the facts, philosophy, statistics, progress, practical teachings, etc. of Spiritualism, indispensable as a guide to believers, inquirers and skeptics. As the work will not be sent out on sale, and only a limited number be printed to fill out orders, those who desire it most send in their orders, with cash in advance, before the first of January. Mailed free of postage; one hundred for five dollars; fifty for three dollars; fourteen for one dollar; ten for a single copy. Address, Union Church, Auburn, New York.

Mr. Fernald's New Book.

Rev. W. M. Fernald has lately issued a new book on "Divine Providence." We see it well spoken of by the Press, and are glad to learn that the first edition is entirely exhausted, and half of the second is already sold. We are informed that a copy it was sent us for notice, but it has not been received. When we receive it, we will be happy to inform our readers concerning its contents. We can say, however, in advance, that we know of no person who is more capable of writing an instructive and entertaining book on that subject than Mr. Fernald.

SENATOR FRAZAR, of Mechanicsville, is sometimes subject to very strong and seemingly violent spiritual influences. He had a brother who was quite hostile to Spiritualism, though but little acquainted with the phenomena. One day he met Mr. Frazar at his home, and began calling him to an account for his belief in the spiritual world, and began to show signs of an influence after that known to his brother, and the brother grew so alarmed at the strange manifestations, he sent for Mr. Frazar's wife, with the request that she should come to his house. The wife came, and instead of finding her companion in fits, she found him very calm, and a powerful influence, and getting his brother's fits. Many of us are so little acquainted with the various methods of spiritual manifestations, they take numerous alarm, and some resort to ridicule and satire, as the outside skeptics did on the day of Pentecost, when the speaking mediums were regarded as either lunatic or anticristian.

THE VASTNESS OF A TRILLION. — Not a trillion of 1,000,000,000,000 elapsed since the creation of Adam; nor will that number be elapsed until February 1st, in the year of our Lord 25,220,000,000,000. In a trillion of seconds there are 31,687 years, 32 days, 1 hour, 46 minutes, 20 seconds. — *City and Country.*

IS A MAN MADE A CHRISTIAN BY CALLING HIMSELF EVANGELICAL?

We copy the following from the *Independent*, of this city, under date of Nov. 10.

We would not trouble our readers with reports of disgraceful quarrels among those who claim to be Christians, even *evangelical Christians*, except for the ends of truth. It is well known that these Christians (the evangelical), claim and boast of great superiority over others—claim to be *par excellence* the disciples of Christ, and in their way they have of late served him most zealously in finding fault with the more humble, fraternal, and respectful disciples, (modern Spiritualists,) who are experiencing the "greater things" which Christ promised to his followers when he should have gone to the Father. They have defamed us until, in many instances, their dupes believe Spiritualists to be entirely of the order of anti-Christ, and much worse than we are.

Modern Spiritualists have been most grossly misrepresented, both in their sentiments and moral deportment; but as bad as we are misrepresented to be, we shall not suffer under these imputations in comparison with the conduct of our self-styled "evangelical brethren" in our own country, and in Europe; and we publish the following as a complete answer to the string of misrepresentations and abuses heaped upon us.

The tone and character of this report of the proceedings of the General Assembly of the Presbyterian Church in the old country, and the allusions of the *Independent* (one of their own organs), to the truckling duplicity of the people of the same denomination in our own country, shows them to be unworthy the title they assume, (evangelical,) and unworthy of the confidence of the people. It shows that they have not the spirit of Him they profess to serve, and that they traffic and trade in God's truths for popularity rather than for human knowledge and elevation, and make merchandise of Christ's words and vestments to pay the preachers. But enough; here is the report from the *Independent*, which calls loudly for charity towards these pretentious but deluded professors of Christianity:

DISGRACEFUL SCENE IN THE GENERAL ASSEMBLY OF IRELAND.

It is with deep mortification and regret, but from a high sense of duty, that we lay before our readers an account of a scene of disorder in the session of the General Assembly of the Presbyterian Church in Ireland, held at Belfast at the close of September. We take the account from a full and impartial report in the *Belfast News-Letter* of September 30. On the evening of Thursday, the 29th, a scene transpired which painfully reminds one of the doings of the Tract Management and their abettors at Lafayette-place Church and the Academy of Music. We clip a few sentences from the report, in order to present the aspect of the meeting, and will subjoin our comments upon the cause of the disturbance:

Dr. COOKE—No, Sir, let not Mr. Denham apply any such term to me. He will not be allowed. [Applause in the gallery.] Dr. Cooke used a legitimate term, and I will not allow Mr. Rogers or Mr. Denham to apply to me a term which I did not use. [Great uproar.]

Mr. M'CREEDY, Saintfield (shouting above the noise)—Allow me, Moderator, to speak to the point of order.

The MODERATOR—Allow me to lay down the order. [Continued confusion.]

Mr. DENHAM—Let me explain.

Mr. MACNAUGHTAN—It must be understood that this General Assembly, met in deliberation, will not permit their proceedings to be interrupted by applause from the audience.

The MODERATOR—Our friends in the gallery ought to understand that.

Dr. COOKE—And I will not permit any improper reference to Dr. Cooke, humble as he is, by his successor, however great he may be. It was Mr. Rogers used the word.

Mr. ROGERS—I did not apply it to Dr. Cooke.

Dr. COOKE—I say again, Sir, in explanation, that Mr. Rogers did say that I was interpreted by these around him to say what I did not say.

Mr. ROGERS—I did not say any such thing. [Increased uproar.] I do, with the utmost respect,—

Dr. COOKE—I appeal to the Clerk.

Mr. ROGERS—I never put into his mouth a word that he did not employ. I repeated the word, and I said a number about me had interpreted it in that way.

Dr. HOBSON—Mr. Denham has withdrawn what was, in his mind, a mistake.

Dr. COOKE—It was no mistake. He knew very well I never said it.

Mr. ROGERS—As to the point of order, I want to support Mr. Macnaughtan in the topic he has introduced to the house.

The MODERATOR—That support will be unnecessary. I am determined to support the order of the house. Let the galleries do as they please, I am determined to put them down, or rather I will not allow them.

Dr. COOKE—I must say, with deference, I think you are right, but I have seen the time when others were wrong.

Mr. ROGERS—I know, Sir, we never have had these demonstrations except on a particular side of the house.

Dr. COOKE—I know how to reply to that.

Mr. ROGERS—I know how valiant you are in the evening, when you get an audience.

Mr. MORROW—If the Rev. Mr. Carson, deceased, or Mr. H. McGreely, Killead, were present, he would tell them that Mr. George Magill had informed him of a conversation that took place, and warned him to be prepared for what was coming.

Mr. GEO. MAGILL—Moderator, very fortunately Mr. Carson is dead. [Loud hisses from the galleries.]

Mr. ROGERS—As a matter of order, Moderator, I just appeal to you, are you to tolerate persons, who are not members of this court, either to express their approbation or disapprobation in this way? I hope we will not allow any mob in the gallery of this church to interfere with us. [Loud hissing.]

Dr. COOKE—I do trust Mr. Rogers will see the propriety of not applying that phrase to the people of Belfast.

Mr. ROGERS (amid uproar)—I repeat the phrase. [Hissing.] I say respectable parties would not do that. [Renewed hissing.] They are a mob.

The MODERATOR (shouting at the top of his voice)—Will our friends in the gallery—the remainder of the sentence was lost amid the confusion created by half-a-dozen members attempting to speak at once.)

Mr. ROGERS—A non-disciplined mob from the purlieus of Sandy Row. [Hissing.]

Dr. COOKE—If the Moderator will tolerate that, let him do it.

The MODERATOR—I beg your pardon. I will put down this. [Increased uproar.]

Mr. ROGERS—I move that the galleries be cleared.

A MEMBER—I second it.

The MODERATOR—Now, brethren, will you be calm, for a few minutes? [Continued excitement.]

Here, in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon riot. Transatlantic Christians found it hard to reconcile the riotous proceedings of the Tract Management in New York, with the glowing reports of the revival here; and so Christians upon this side of the water will be perplexed to understand how, at the very time when a delegation from the General Assembly of the Irish Presbyterian Church are giving us thrilling accounts of the revival in that country, that General Assembly, meeting in the very seat of the revival, could exhibit such a scene of unchristian commotion. The cause of the disturbance was as follows:

A year or two ago, Rev. Dr. Edgar, of Belfast, published a tract designed to prove that Presbyterianism was the church-polity appointed by Christ and his Apostles. This tract abounded in offensive allusions to Episcopalians, Congregationalists, and Methodists. Indeed, we are assured that in consequence of the feeling which it excited, the Evangelical Alliance declined two years ago to hold its session in Belfast, where, however, it has just been held for this year.

We have already published a paragraph from this tract, which will enable our readers to understand how such general dissatisfaction was caused by it. Some time after, one or two tracts in reply to Dr. Edgar were published anonymously, and widely circulated. These tracts were partly written, and contained some strong arguments against *jure divino* Presbyterianism. It was suspected that they were the production of a young minister in the Presbytery of Templepatrick, Rev. T. M. Morrow; and on being taxed with their authorship, Mr. Morrow would neither affirm nor deny upon that point, but asserted that he *approved* of the tracts. For this the Presbytery suspended him from the functions of the ministry; but he appealed to the General Assembly, and the violent scene described above arose upon the discussion of that appeal. In the course of the debate, a minister strongly condemned the following sentiments expressed in these tracts:

"In every instance where the term the Church is used in the New Testament, whether as respects a family and household, or a congregation of families, or a number of congregations, it never implies any particular form of government or discipline, but simply expresses a larger or smaller number of professing followers of Christ and his Apostles." And again, "I hold that the Church of the New Testament is not limited to any particular form of government, but exists under every form wherein apostolic doctrine is maintained."

After quoting these sentiments, which are the plainest principles of the New Testament, a speaker in opposition to Mr. Morrow proceeds to say, "If this were true, then Presbyterianism has no Scriptural footing." Mr. Morrow was condemned for approving principles which every Congregationalist recognizes as the fundamental principles of church-order. After a stormy debate he was restored by a vote of 26 to 16—he having first retracted certain remarks and expressions displeasing to Dr. Edgar's friends.

The case has a special significance for Christians in this country. The General Assembly of the Presbyterian Church in Ireland contains two parties—one represented by such leaders as Dr. Cooke and Edgar, intensely zealous for polity, the other by younger men of a more liberal type. The *Regium Donum* affords facilities for increasing party votes upon either side. If a new congregation can raise for three years £35 a year, (of which only £15 need be raised within itself) the Government will give £75 per annum for the support of a minister. Hence there is a strong temptation to multiply feeble enterprises with a view to party and denominational strength. It is to be hoped that none of the money contributed in this country for the evangelization of Ireland will go toward such a scheme of Presby-

terian church-extension. The General Assembly in Ireland is to that very voluntarism in religious affairs, to which it owes its appeal for aid. As the revival originated outside of the of the Presbyterian Church, and is not by any means confined to parishes, it would be better for Christians in this country to move through the unsectarian channel proffered by the American and Foreign Christian Union.

J. V. MANSFIELD IN BALTIMORE.

Mr. Mansfield has now been with us nearly three weeks, and many have enjoyed the opportunity to converse with him, and they thought had passed away to the far distant regions of the dead, but who now feel assured of their presence, and of their readiness to respond in messages of love.

Many of the communications received on this occasion are deeply interesting, and, could they be given to the world, would startle the most unbelieving.

An afternoon was given to the clergy, free of charge. Twenty-six accepted the invitation, but only nine of them could receive attention. Again they were invited, and so much interest was awakened, that he was kept employed without intermission until eleven o'clock. A day was allowed to poor women—his parlor was thronged, and to throbbing hearts seventy-six messages were given.

Sealed letters, addressed to Spirits, are coming daily from all parts of the Union, which are answered as opportunity offers. On one occasion I happened to be present with three others, when one came from Mobile. It was proposed by one of the gentlemen that the answer, if given, should be forwarded by us, with a joint request to be informed whether or not it was a proper response. Mr. Mansfield took his seat, and immediately a long reply came from two different Spirits, which, with the letter, its five seals all perfect, were duly dispatched by mail.

I have myself had the benefit of several sittings, and received more than a dozen communications in reply to calls in the usual way, written within six or eight folded papers. One of them is so remarkable, and attended with such interesting incidents, that I ought not to withhold it from your readers. I must, however, suppress names, for the Spirit has not been long in her new home—has friends and relatives almost at my elbow, who are the bitterest of skeptics.

I had prepared a letter, enclosed it in an envelope, and having carefully pasted the parts together, run the pen in waving lines across the junction, it being impossible to re-seal it and make all the lines meet. This was enclosed in another, treated the same way, and then finished with my private seal in wax. If answered, I designed showing it to her family, hoping to awaken in their minds some interest in the subject.

I approached his desk, but before I had withdrawn the letter from my pocket, or said a word on the subject his hand received the influence, and the following came, but not from the Spirit I had addressed:

"My Dear Son—The letter you have taken so much pains to flitke all about the edges, we will have nothing to do with. You require no such tests. Your mother. M. S."

True, dear mother, but the test is not for myself, but for the benefit of others.

"You can do nothing in that direction. Your over zeal will only make the matter worse. It is so, Francis. Your mother."

Nevertheless, I left the letter with him, hoping still to have it answered.

Frequently after this he told me the letter was placed before him; once some influence felt, but not enough to write.

Three days ago, I was again in his room, when a complete answer was given, which alone, I think, should be enough to satisfy any skeptic. My letter and the reply are as follows:

My Dear Friend—Mrs. — : More than two years I have passed since you threw off the shackles of earth and became a benighted dweller in the realms of bliss; but while others mourned you as dead, I had the perfect assurance of your Spirit-presence. Often have we held sweet counsel together, and I now address you these lines, with a confident expectation of receiving a reply through the medium in whose hands this sealed letter will be placed.

The light of this New Dispensation, you know, has not yet dawned upon our families. Their hearts are shut against the reception of its truth. Often have you expressed to me the deep concern you feel on this account, and how great your desire that the clouds of error and bigotry, which surround them, might be dispelled. You have often comforted me with the hope that the time will yet come when the sire of our hearts shall be gratified.

You and I— are now united; and O— how duly joined you. Are you all dwellers in the same sphere? Do you still those who

nursed you in your last illness? Have you seen L. G., whom you
knew on earth? Do you know of the terrible accident which hap-
pened to M—? I wish you to speak of these things as tests, should
I show this letter with the answer to your family.

Your sincere friend,

F. H. SMITH.

November 17, 1859.

My DEAR MR. SMITH: Well aware am I of your anxiety to have a few words from me, a Spirit. I may not say what your mind requires, but, my dear friend, I am truly with you from day to day. Yesterday O—, J—, and I made an attempt to speak to you, but could not control the medium.

Now, my dear Mr. Smith, when my mind reverts to the many conversations we have had together, then my soul is filled with joy; but when I think, as I know I must, how much you suffer from non-sympathy at home, then my soul is pained. But, dear one, do not falter in the good cause. You have a mighty company with you, who will not allow you to suffer more than you are able to bear.

Oh, the joy it gave me to welcome O—— here! She is a Spirit much sought for. J—— is in my sphere, though not in the same circle; but we often come together. Oh, tell my kind, good nurse, that I have much to say to her by and by. Oh, how kind was the dear one to me.

L. G.— is with us, and very happy. Yes, I know all about, and take cognizance of that accident to my darling and poor unfortunate M—. How I pity her.

I am well aware what your intentions are in calling on me at this time. But though the answering of this may cause them to think much, yet I fear it will do them no good; for so completely wedded are they to their preconceived notions or teachings, they will not be turned by any amount of testimony the answering of this letter may produce. But, my friend, say to them, calmly and candidly, the day is not far off when they will be compelled to believe as you do. Now, my friend, be not too anxious to crowd your ideas upon them. Live your faith before them.

O—— and J—— join me in wishing you God speed in this noble
 cause.

YOUR SPIRIT FRIEND.

Nov. 20. After copying the above for your paper, I called on Mr. Mausfield, when a very singular manifestation occurred which is worth relating.

I called in the usual way for my colored servant, Anne, who died at my house about eighteen months ago. The answer came in very scraggy writing :

"DEAR MRS FRANCIS: What for you call your servant Anne? What can I do for you now? I ain't dea. Wish Missus Smith would speak to me. I will come to her and the dear children. Th no tink I come, but I do, for all dat.

ANNE."

Just then a gentleman, attached to the telegraph office, presented his folded question, written in telegraphic characters. After we had waited for some time, the following came :

"O Lor, Mas Francis, dat ain't our kind of wire hoppin'—no, n
at all—we no go dat, any how. ANNE."

Mr. Mansfield has thus answered, while here, many hundred mental questions, and I have yet to hear of the first that did not come directly to the point. The hardest skeptics have to own up, or go away confounded; and all, without exception, speak of Mr. Mansfield as a gentleman, and of the perfect fairness with which the whole is conducted.

FRANCIS H. SMITH.

FANATICISM.

A society, numbering some forty persons, have located upon four hundred and eighty acres of good land at Harmon Springs, Benton county, Ark, whose leaders are J. E. Spencer and lady, and whose organ is the *Theocrat*, a monthly, published at the exceedingly low price of fifty cents a year, payable in advance.

Some years ago, while the Doctor and lady were in the city, ostensibly practicing "medical electricity," they succeeded in psychologizing C. G. Foster and family (formerly an editor in Beloit, Wis, but then engaged in active and profitable business here), to such an extent, that he sold out what he had for *one-third* of its value, and put it all, as capital, into the general stock of the society; but the deeds, etc., were all in the name of the Doctor, while I happen to *know* that some poor ones that haven't "bary red" to *invest*, yet anxious to attain this "Haven of Harmony," are left outside to await the good time coming.

During their stay here, A. J. Davis, myself and another friend visited them by their request. During the *séance*, the lady asserted that these "Angels who never inhabited human bodies, brought them from time to time (*tangible gold coin and ladies' dresses* (but never made up). The dresses were bought and paid for in the stores." The lady told the *largest* story, but the Doctor, more moderate, frequently corrected her; and both agreed that their "angel guides," in answer to fervent prayer, "had prevented rain from falling on them in passing, though drenching all around them." (It didn't fall upon *just*—only on the *unjust*: the man of Nazareth was mistaken.

The conclusion of A. J. D. was, that one-half we heard was bogus; mine, that ninety per cent. was fraud, and the other ten fanaticism.

Now this same "C. G. F." has, after a lapse of time, written me a letter, which he "desires me to do what I please with," and which I would like to publish entire did not its extreme length make extracts more desirable. He says:

* Having entered upon an *eternal Sabbath of rest*, I have at length found the truth *per se*, as taught by angels, and none other. * * * What can we not accomplish while under angelic instructions. * * * We have the truth *par excellence* taught us daily by angels, and this truth will ultimately free us from even *death itself*. It is written, 'Thou shalt not suffer thine holy ones to see corruption,' and the angels tell us that this *prophecy* applies to us as well as Jesus. * * * Those who guide us are angels, after the order of Michael, without beginning of days or end of life—a race of beings separate and distinct from man, * * * [and next the following *stunner*:] They bring us tangible gold coin, and materials for garments we believe because we have seen," etc., etc.

Whether "C. G. F." has had his eyes opened, and wishes to rope others in, or is still *hallucinated*, is a matter of doubt, but I incline to the latter hypothesis.

Some four thousand years ago, we had a revelation of the only proper way, from "Jehovah"; some eighteen hundred years ago, from "Our Father"; some eleven years ago from the Spirits of our departed relatives and friends. The "Our Father" of Jesus, was a great advance on the "Thus saith the Lord" of Moses, and the "do your own thinking" of the Spirits was a greater advance still; but now rises a fourth power, calling themselves *angels*, who never had any earthly experience, and attempting to guide those who never had anything else. There is a saying that "when I was a child, I spake as a child; but when I became a man, I put away childish things," consequently I must conclude that all this society have laid down *manhood*, and gone on to *second childhood*, the return to the *first* is impossible; for, "having entered upon an eternal Sabbath of Rest," they must know that they are dying fast, for all nature teaches that there must either action or reaction, growth or decay—*there is no stand still nature*. Should the grass but refuse to work, all animals and human beings that depend on it would soon "go to grass" physically; and this society is committing the unpardonable sin of trying to *shirk* the work that God has put upon everything, upon every man, to do; and in its place, substituting the teaching of angels whom they can not see, can not know, and if seen, can not prove their identity—and who certainly have not proved their wisdom by this movement.

For myself, I want no teachers; I am ever thankful for suggestors from any source, and I look upon social phalanxes as the outgrowth of lazy men, who want to live while some one else does the work: that God requires of every man and woman and think to do.

A. MILTENBERGER.

THE LEFT HAND.

We have received an expostulatory communication from the L. Hand. Though we are not much of a left-hand rights man, we will let the jade speak for herself, and plod her own cause in the following extracts from her communication :

* * * Not many years ago the question arose, "What shall be done for woman?" or, in more modern language, "What shall be done for the negative half of mankind?" and though that question has already been settled, and freedom granted to woman by natural right, still the same question presents itself again to those venerable champions of truth, Stone and Wright and Garrison, the only difference being that it comes in an altogether different form; that is, What shall be done for the left hand? * * *

The untaught manifestations of nature are universally such as to incline mankind to one form of action with as much readiness as to another, and until habit has pampered the nerves by keeping them in some special position, the one hand, the one eye, the one foot, the one lung, and the one kidney are just as much developed as the other, save only the development which has been inherited. Children often reach out the left hand to receive something from their mothers; but the mothers, having a peculiar dislike to left-handed people, will correct their children, and compel them to use their right hands; but the case sometimes takes place that children grow up under careless (or) parents, and who, in after years, are left-handed, and also who are generally very awkward people, especially when they undertake to perform a piece of work adapted to the right hand, such as writing or type-setting.

and the reason for their awkwardness is quite obvious, from the fact that such work is only made for right-handed people, God having never granted salvation of that sort to the left-handed!

The right hand has thus been favored in every department of human industry. In mechanics, the jack-plane, the hatchet, the gauge, the auger, the screw, and all other tools, are best adapted to the use of the right hand. In art, the left hand is but a mere wiping cloth, a service boy to run on errands for its master, a wife to obey its husband. In writing, it serves the purpose of holding the paper; in reading, the book; in painting, the pallet; in type-setting, the stick; in sewing, the cloth, while the right hand "plies the shining wire and silken cord." In fact, whatever we could mention in the affairs of mankind, we find so fully adapted to the use of the right hand, that it would be superfluous to undertake to adduce arguments in favor of the scheme which I am now writing about—that of developing the left hand.

And now, in view of the foregoing, I desire to propound to mankind the following question: What shall be done for the left hand?

The right hand has been exercised, and made skillful, but the left hand is awkward and effeminate from its own inactivity; and the consequence of which is that the whole left side of mankind is in a negative and undeveloped state. Yes, while civilization has been spread over Europe and America by the right hand (the right hand be praised), just think what more might have been done if the left hand had been at work! O, were I to expatiate upon this subject, I would be stigmatized as another Lucy Stone, or Garrison, or Paine, or Patrick Henry; but I will not off here, only let me out a little.

"You hold it while I eat it," says the right hand. "you hold my hat while I shake hands with this gentleman;" excuse my left hand," and a thousand other insults and outrages have been heaped upon me, which I have endured with patience until I can endure no longer. * * *

All hands "are born free and equal, and endowed by their Creator with certain inalienable rights," among which are "a equal and even development."

The left lung is generally smaller and weaker than the right. The cause is self-evident—the left side has less exercise. The left eye is the weakest from the same cause. The left foot always stays behind. I myself am always bruised while the right hand can hardly show a scar. I am without nails, fingers, thumbs, and sometimes body. And now that I have offered my complaints, I will rest with the assurance that mankind will redress my grievances. LEFT HAND.

Common

Professor Pierce, of Cambridge, Professor Maghini, of Milan, and Professor Babinet, of Paris, ~~assert that even a comet~~ is to come into collision with the earth, the ~~assertion would not be~~ fact, from the fact that the matter of comets is so light that it would offer no resistance. It is so thin that stars of an inferior magnitude are easily seen through it. Babinet says

"A star of the eleventh magnitude was seen, without any sensible loss of light, through a comet of 400,000 kilometres (about 400,000 miles) in breadth. The observations have been made by Herschel, Bessel, Struve and others. According to photometry, therefore, the comet was at least sixty times less brilliant than the star. To render it visible a star of the fifth magnitude, which is 500 times brighter than a star of the eleventh magnitude, it would be necessary to render the comet 300,000 times brighter, and as the atmosphere, illuminated by the full moon, distinguishes by its brightness, stars of the fifth and intermediate magnitude, the previous conclusion is, that the comet illuminated in the heavens by the sun, is, nevertheless 300,000 times less brilliant than our atmosphere (illuminated by the moon). But the light of the moon in its full is 800,000 times less brilliant than the full light of the sun; therefore, if the air was as the comets be illuminated by the sun, it will be seven hundred and twenty billions of times brighter than the comet."

Mr. Faye, after whom one of the four periodical comets is named, says that comets are not even gases, and that the nearest comet would offer more resistance to a cannon ball than a meteor to a bullet, with the weight of the latter being estimated at six thousand millions of millions of tons, while that of the former, according to Sir John Herschel, does not exceed a few ounces. The probability of our coming into the predicted collision, even with the comet, is nothing, it is estimated by others to be in the ratio of 1 to 400,000.

Miss rose. Eye.—A noted writer says that a woman who ever gives shape from her husband, never a change of color in her cheeks, her husband's comforts for her own, never that faint smile, that too much or too little, always is an interesting manifestation of her character. The only is the sign of a woman's mind and heart. She thinks and captures here it. In women is value of a woman's heart. The dark hazel eye is noble in expression and beauty. The blue eye is admirable, but may be better than the eye—take care! Such can be seen almost daily at the present time, generally with a complaint against the husband for ~~the~~ the

SPIRITUAL TELEGRAPH FIRESIDE PREACHER

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office, (Daily Times Building,) 37 City Hall Square, Room 22.

NEW YORK, SATURDAY, DECEMBER 3, 1859.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

TRUE RELIGION AND MORAL INSTRUCTION DON'T PAY.

The unity of God is too rational a doctrine, and one too readily comprehended and accepted by the people, to be eternally talked about to any one congregation. Hence the "suspense of faith," as knowledge is substituted. Those who mean to live by preaching, have to turn Trinitarians—"evangelical preachers," so called—who set forth three Gods, and more Devils and evil Spirits than these Gods can manage. This furnishes abundant preaching material, which a man may talk about during a long life without being able to comprehend it, and without making his hearers any wiser, though by skillful managing, he may be able to keep unthinking people eager for more, and willing to pay for it.

Prof. Huntington, the chapel preacher at Harvard College, who has hitherto fraternized with the Unitarians, has preached clear through the unity of God to the "Suspense of Faith," has turned Trinitarian, and has found three Gods and the appropriate amount of Devils, against whom he has engaged in combat in behalf of the Gods. Now he will have abundant preaching material for a life time, without comprehending what he is preaching about, and without making his hearers any the wiser; consequently there is no danger of a "Suspense of Faith," because there is no danger of anyone's feeling that they quite understand it. Hence they are eternally wanting a little more preaching of the same sort, to bring them, if possible, within sight of a rational possibility that there is any truth in it.

Evangelical preaching, so called, consists chiefly in this, namely—"The mysteries of the Divine Providence are incomprehensible to finite minds." Almost the only illustration of this is exhibited by those who preach the almost incomprehensibly inconsistent, inhuman and dishonorable schemes and contrivances with which the so-called Evangelical Christians charge God. We wish not to subject ourselves to the charge of uncharitableness; but we rather hazard this than lay ourselves liable to the charge of not stating the whole truth. Therefore we say that we are living in a mercantile era; the main question with men is rarely as to what is true, right and just, but it is rather, *what will pay best?* and this sentiment pervades our clergy as well as our merchants, and it enters largely into their decisions as to what peculiar phase of Christianity they will preach; but the fact is not lost sight of, that the more absurd and complicated the scheme, and the more ignorant the people are kept, the more important their preacher is made to appear to them as the guide and savior of their souls.

Liberal, rational preachers hazard the "Suspense of Faith" and reverence for the preacher among their people. Those who preach for a livelihood rather than for truth, must have the Devil and a complicated system.

Scarcely a day passes but some pious Christian, who serves the Lord as if the Devil were in him, asks us if the publication of this paper and of spiritual books pays? When we answer, No, they with a significant smile say, "Why don't you give it up?" Comparatively very few persons have any conception of truth and righteousness except in the pecuniary percentage they pay. With the great mass of the people, a man is considered as insane or a fool who spends his time and money for the good of humanity who do not appreciate and pay for it.

Some kind friends suggest that we publish exciting stories, for the purpose of getting a large circulation. Our answer is, that the physical passions and appetites of the people have

been, and are, already so excited and tickled by these speciously lustful arts of publishers, and otherwise, that much of their morality and common sense has run off in the channel of lust—in which sin we will not participate for pecuniary gain. If there is not sufficient appreciation of truth, moral reform and of intellectual progress to sustain this paper and our efforts, we shall stop when we have spent as much money and time as we choose. If anybody thinks our facts and philosophy, promulgated in the editorial department of this paper, tend to demoralize the people, or are dishonorable to God or man and are unsound, we challenge the proof and a refutation, and these columns are open to such a presentation.

But we had only intended to announce the fact that Prof. Huntington had turned from Unitarianism to Trinitarianism; and therefore we will bring this train of remarks to a close, and leave our readers to reflect on them as they may.

SPIRITUAL BREATHINGS OF THANKSGIVING DAY.

The general tone of the New York Pulpit on the recent Thanksgiving Day gave encouraging indication of a gradual progress in the public religious sentiment toward a more liberal, charitable, and reformatory spirit. On this day, appointed as it is by the State authorities, the clergy of the various denominations make it a point to pass in review the public affairs and relations of humanity, the events of the past season, the causes of thankfulness for the kind providences that have been enjoyed, and to enforce lessons of active and fraternal benevolence toward the poor and destitute, who are pressed down with misfortune, and deprived of the comforts and privileges enjoyed by the more favored. On these accounts, if on no other, the custom of keeping annually a day of public thanksgiving can not fail to exert a beneficent influence; and we have been pleased to see, within latter years, a general tendency on the part of the governors of the several States, to fix upon the same day for these exercises and festivities.

Sermons appropriate to the day were preached by the clergy of the different denominations pretty generally throughout the city and Brooklyn on Thursday last. The briefest possible sketch of a very few of these we here give:

DR. CHAPIN'S DISCOURSE.

At the appointed hour, Dr. Chapin's Church was filled with auditors. The preacher took for his text the first verse of the 97th Psalm, "The Lord reigneth, let the earth rejoice." This simple and sublime statement of the text Mr. Chapin regarded as the basis of all rational thanksgiving. It is the basis of truth on which some twenty-five States of our land have concurred in appropriating this day to the special purpose for which it has been appointed. Amid all the excitements, antagonism, and angry controversies of the day, we have the evidence, at least, of that unity of faith in God and His divine government, which is afforded by the appointment of this day by twenty-five States of our Union. In this unity of faith alone we may find a prominent cause for thankfulness.

The text suggested two truths: first, the prevalence of the Divine Government, and second, the reasons for rejoicing which we may derive from that fact. There were two departments in the sphere of human life and experience in which these truths appeared—first in Nature; second, in the social world. With respect to the first point, Mr. Chapin remarked that there were only two consistent ways of interpreting nature—the atheistic, and the religious. The scientific and philosophic modes were not considered by Mr. C. as distinct from these, as these either merged into the atheistic on the one hand, or in the religious on the other, according to the directions which they took. If they took the religious ground, they must take all that the religious ground legitimately included. They must then acknowledge the doctrine of a divine Providence—a Providence not in an unsympathetic, atheistic sense, but in the Psalmist's sense. Atheism had a providence. It was "the providence of science," so called—stately, splendid and austere—the prevalence and the relentlessness of physical laws. But the soul wanted something more than this—something personal on which to rely—something with which we can commune, not as with mere arterial sources of life—fixed laws of nature, and nothing more—but as a kind and tender personality. We wanted a Providence that had a purpose, and did not point to nature as a mere moving machine, the object of whose working was in its working. If we took

the doctrine that physical law was the highest Providence of the universe, we were nothing but atoms of matter whirling around with the rest. We needed, and because we needed we verily believed we had, something that touched us with special suzerainty, and when we were crushed and overwhelmed by physical laws, still breathed its consolation into us, and when we died provided for us an hereafter. The very fact that there were laws of nature, revealed to us the existence of a great law-giver. From this, Dr. C. went on to argue that even all of the physical blessings we enjoy, such as food and raiment, and the varied comforts of the external man, are expressly provided by the Divine Maker of those natural laws through which we receive them, and to whose kindness and express design we are thus indebted for the smallest of our blessings, and for which we should be thankful.

In speaking of the causes for thankfulness that we have in the social world, Dr. C. alluded to the act which is now stirring the whole nation. He spoke in condemnation of the act for the liberation of slaves, for which John Brown and his surviving followers are about to pay the forfeit of their lives. It was not by fire and sword that freedom was to be carried to the captives, but by the gospel message of obidity and love. At the same time, he could not help admiring the generous heroism of this mistaken man, and saw in the very agitation it had produced, painful as it was to those most intimately involved, a working of that overruling Providence which always brings good out of evil; and, in view of all passing events, he concluded with the language of the text, "The Lord reigneth, let the earth rejoice."

REV. HENRY WARD BEECHER'S DISCOURSE.

Mr. Beecher's spacious Church was filled. In his preliminary prayer, Mr. B. alluded to the exciting topic of the hour, and prayed that the hearts of master and slaves might be mutually turned toward each other, and that they might bear with each other, and mutually sustain each other's burdens, until, in the consuming fire of divine love, the chains may be melted and the bondage purged away, as by fire. He also prayed that "those who are now in prison" might be comforted, and might see "through their prison walls, as through a lens, the city of God."

Mr. B.'s text was the first verse of the 147th Psalm, "Praise ye the Lord, for it is good to sing praises to our God, for it is pleasant, and praise is comely." After an eloquent exordium on the beautifulness of thanksgiving ascending from the human heart to the source of all blessings, he proceeded to review the causes we have for thankfulness. One of these causes Mr. B. found in the fact that, as a race, we are now so far advanced, that we might begin to discern the latter-day glory of physical knowledge. One-half the knowledge of material things only hampered religion, but whole knowledge was yet to help it. We were yet to triumph over matter by faith, and by faith through matter. The flesh and the world were yet to help as much as they had hindered, and it was a thing for gratification and eager expectation—this very knowledge of this globe as an organized whole. The idea of a divine architect was expressed, though long hidden, in the earth on which we dwell, and God was served by a thousand men where we saw but one. There were priests over whose heads no ordaining hand had ever passed. If, in the beginning, science threatened to destroy faith, and especially faith in the Book, in the end it was science that would restore it never to be moved again; and then, with the Bible revealed in the light of the natural world, there would be no more infidels, no more scoffers.

Next to the advance in the knowledge of physical nature, Mr. B. found a cause for thankfulness in the unfolding knowledge of man, both external and internal. At no previous age have so many been working, consciously and unconsciously, for the unfolding of this grand focal knowledge; and its consummation, which he considered certain, would be the world's summer, of which we have hitherto had only the spring.

Another ground for thanksgiving Mr. B. found in the fact that there is a real moral as well as intellectual growth of humanity. On this point Mr. B. spoke at considerable length, illustrating by many encouraging facts and references. His discourse was long, and as usual, was listened to with profound interest.

DR. CHEEVER'S DISCOURSE.

Dr. Cheever delivered a lengthy discourse to a large au-

A CLAIRVOYANT'S SIGHT OF HELL.

MR. PARTRIDGE—*Dear Sir:* In looking over the reports of your "Spiritual Lyceum and Conference" on "The Influence of Rum, Tobacco, etc., on the Other Life," I find clairvoyance brought to throw light upon the subject. As I can not be at the Lyceum, please give me a place in the SPIRITUAL TELEGRAPH.

A few years ago, I doctored the sick by the aid of a clairvoyant, who was so clear-sighted that I requested people in my advertisement to give me no information about the patient. She would tell me, without fail, who was sick, and what ailed the invalid, although he might be many miles away, and then the messenger would confirm her correctness. Strangers often calling upon me, wished me to put her asleep to look for their departed friends, and she would tell how many she saw, and what connection they told her each one was to the stranger. Then I would inquire, Have you lost such friends? and the stranger always said he had. Although that was done for many strangers, she never missed. She told of seeing many who had practised bad habits here trying to practise them there, as though they bankered there as they had done here, for "rum, tobacco, etc.," but continually met with disappointment.

For instance, a woman said to her, "Can you see my husband?" "Yes." "Where is he?" "He is in darkness." "What is he doing?" "There is a pitcher sitting before him, and being very thirsty, he seizes it, but bringing it to his mouth, finds nothing in it. This he often repeats. He sometimes sees a small gleam of light shining to him, and will eventually get out of that darkness."

Subsequently I learned that her husband, who had been dead about twenty years, was a gambler and a villain of deep dye, and died with delirium tremens.

As her clairvoyant sight was so clear that she was always right about the absent sick, and never failed in telling what connection the departed spirits she saw and conversed with wore to the strangers present, should there not be some weight allowed to her perception of their conditions, and of the evil habits some had carried with them, and found to be their tormentors? When a violation of the laws of the physical system is followed by pain, is it not reasonable to believe that a violation of the laws of the mental system is also followed by suffering? The natural wants of the body are left in the grave, but not the unnatural wants, voluntarily cultivated. The habitual use of rum, tobacco, opium, tea, coffee, or any other slow poison, is a violation of Nature's laws, and will as certainly be followed by consequent suffering as a broken limb is followed by pain. And as their habitual use is a voluntary mental act, can the mind escape the consequences? Never. The law is too searching for the violator to escape.

ALBANY, N. Y., Nov. 21, 1859.

ORRIN ABBOTT.

EXTRACT FROM A STUDENT'S JOURNAL.

One day a clergyman called to see our family. Hearing them speak of my studying until a late hour each night, and writing a great deal, he asked to see my library. Certainly. His eye first rested on the works of Ralph Waldo Emerson. He started back with, "My dear sir, what does this mean? Why have you these works?" "I prize them highly. Mr. Emerson has laid me under very great obligations. He is a deep thinker, whose works are a valuable addition to the library of every scholar. I feel very grateful for the privilege of possessing his complete works." "Such works are dangerous companions, my young friend, and you should carefully avoid them." "What objection have you to his works?" "He is a Unitarian." "So was Milton; yet you would not deprive me of the privilege of reading Paradise Lost on that account, would you?" "He is no such a man as Milton." "Suppose I should admit that he is a Humanitarian, why should I not read his books?" "They are full of pernicious doctrines which bear directly against the Bible and the Christian Church."

Here I took down his miscellaneous addresses, and handed him, saying, "Will you please to point out some of the horrid doctrines of which you speak?" (He seemed somewhat disconcerted by this request, as if taken by surprise.) "Why, really, I have not examined the book." "Perhaps you would like another volume?" "No, I have never examined either of them." "Indeed, reverend sir, I am greatly surprised to

find you condemning works of which you confess yourself entirely ignorant. I should never have looked for such injustice in one occupying your position. Surely a better example might be expected from one who professes to be an ambassador of Christ. What reason had you for making such allusions to Mr. Emerson and his writings?" "I read a few remarks in a periodical on his doctrine by some reviewer." "And this you thought sufficient to warrant the unqualified condemnation of all he ever wrote. Surely I am amazed! Suppose some sinner should pursue the same course toward the Bible that you have toward the writings of this man. Would you not think he was acting the part of a very foolish person if he should say, in excuse for his conduct, 'I saw a review of the Bible, and think the doctrine is bad?' I am sure you would tell him that he should examine for himself." "But are you able to distinguish between what is good and what is evil in such books?" "I should feel very sorry if I did not. I depend on my own judgment while reading any work. If a writer leaves the path of truth, I claim the privilege of refusing to follow him in this by-way. So long as he keeps in the right path, I am with him, whatever may be his name or color. I think our reason was given to distinguish thus between truth and error. I can not conceive of true development without it. When I hear you preach, if you tell the truth I will receive it; if not I will reject."

"But do you not find Emerson muddy?" "Perhaps so; but I can afford to soil my clothes in a muddy stream if I can only secure great fish. I find great thoughts in his works, which fully compensate for wading through all the rubbish which he has dragged in from heathen philosophy." * * *

PSYCHE'S PROGRESS;
OR, THE WAY OF A SOUL AFTER DEATH.

BY GEORGE STEARNS.

PART FOURTH—CLIMBING THE MOUNTAIN.

Time will every Spirit wear
From its bankings torrens
Happy then who'er is free
To enjoy what is to be.
Blest, when mortal love is dead,
Who a worthy life has led.
There is naught to make afraid
One whose earthly debts are paid.
If one have not to repent
Of some evil done and meant;
If life's boon have not been tasted
Selfishly;
If earth's goods have not been wasted
Elfishly.

If no favor nor offense
Still without its recompense
Retrospective conscience see,
Then the new-born soul is free.
Free from earth's entanglements;
Free from mortal wranglements;
Free from all that might give pain
When one hears the angel-strain—
"Come up, Psyche, come away!
Earth has nothing worth thy stay;"
With no conscious resignation
Of the lower,
Whither tendeth aspiration
Free to soar.

Yet with Spirits it is rare
Earth to quit without a care.
Most the brighter world attain
To remember but with pain
Willful wrongs and errors dire,
And amendment to desire.
Then the will is quickly set
To remove the heart's regret;
To repair all mischiefs wrought
Grows a soul-compelling thought:
For the out-growth of contrition
Is in fact,
And its virtue right volition
In right act.

Error, though of accident,
Never fails to make lament.
Ignorance and innocence
Can't evade its consequence.
If a sire have taught his son
To regard but "number one"—
Disesteem all but himself,
Loving, hoarding only self.

Will it cure sequential woe
When both sire and son shall know
That the counsel was pernicious,
Yet not less
Prompted by an injudicious
Kindliness?

What then, if the man have been
Hackneyed in the ways of sin?
Born to heartlessness and hate,
Tantalized by Mammon's bait,
What if cheating was his trade?
What if he have wiled a maid?
Or have recompensed the knave
As the father of a slave?
Or, by any guilty art,
Desolated hearth or heart?
Who deploras such misbehavior,
Hell descends;
Hell from which there is no Saviour
But amends.

Ask no earthly muse to tell
What the agonies in hell
Of a soul that's spent one's breath
For repentance after death.
Never can a Spirit rest
With a sense of guilt impressed.
Vainly self-reproaching pride
From all-seeing eyes would hide.
After shame, remorse, regret,
Still compelled to pay the debt—
Nothing else will cure the sin-sick.
Recompense
Is the fruit of all intrinsic
Penitence.

When the body's wrongs are righted
And all human loves requited;
When each work of reparation
Is complete to commendation;
That's the end of retribution—
That's the real absolution—
That's the fact of one's redemption:
Then from guilt there's full exoneration.
Conscience then has other function
Than to chasten with compunction.
Psyche thence looks up to heaven,
Glad and free,
Asking not to be forgiven,
But to see.

WEST ACTON, MASS.

"THE END AND AIM OF SPIRITUAL
INTERCOURSE."

The following is Judge Edmonds' tenth and last letter to the New York Tribune:

There is no topic connected with this subject less thoroughly understood than this, even by firm believers in the intercourse, and even my conceptions of it, imperfect as they must necessarily be, can hardly be detailed within the limits of this, the last of my papers. I can attempt only to refer briefly to a few of the more important considerations.

1. No man or woman has probably ever lived, who has not, at some time, felt a yearning yet once again to hold communion with some loved one whom death has removed from sight, and this prayer, so instinctive and so universal with the whole family of man, is now in the beneficence of a Divine Providence, answered more specifically and more generally than ever before known, and the first thing demonstrated to us is, that we can commune with the Spirits of the departed; that such communion is through the instrumentality of persons yet living; that the fact of mediumship is the result of physical organization; that the kind of communion is affected by moral causes, and that the power, like all our other faculties, is possessed in different degrees, and is capable of improvement by cultivation.

2. It is also demonstrated that that which has been believed in all ages of the world—namely, intercourse between man in the mortal life, and an intelligence in the unseen world beyond the grave—after having passed through the phases of revelation, inspiration, oracles, magic, incantation, witchcraft, clairvoyance, and animal magnetism, has, in this age, culminated in a manifestation which can be proved and understood, and, like every other gift bestowed upon man, is capable of being wielded by him for good, or perverted to evil.

3. That which has thus dealt with man in all time is not, as some have supposed, the direct voice of the Creator, nor of the devil, as a being having an independent existence and a

sovereignty in the universe of God, nor of angels as a class of beings having a distinct creation from the human family, but of the Spirits of those who have, like us, lived upon earth in the mortal form.

4. These things being established by means which show a settled purpose and intelligent design, they demonstrate man's immortality, and that in the simplest way, by appeals alike to his reason, to his affections, and to his senses. They thus show that they whom we once knew as living on earth, do yet live after having passed the gates of death, and leaving in our minds the irresistible conclusion that if they thus live, we shall. This task Spiritualism has already performed on its thousands and its tens of thousands—more, indeed, in the last ten years than by all the pulpits in the land—and still the work goes bravely on. God speed it! for it is doing what man's unaided reason has for ages tried in vain to do, and what, in this age of infidelity seemed impossible to accomplish.

5. Thus, too, is confirmed to us the Christian religion, which so many have questioned or denied. Not, indeed, that which sectarianism gives us, nor that which descends to us from the dark ages, corrupted by selfishness, or distorted by ignorance, but that which was proclaimed through the Spiritualism of Jesus of Nazareth, in the simple injunction, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

6. As by the inspiration through a foundling of the Nile there was revealed to man the existence of one God over all, instead of the many deities he was then worshipping; and as by the inspiration of him who was born in a manger, there was next revealed man's immortal existence beyond the grave, of which even the most enlightened had then but a faint idea, so now, through the lowly of the earth, comes a farther revelation, confirmatory of those, and adding the mighty truth, what is the existence in which that immortality is to be spent.

Throughout all the manifestations, in every form, and in every language, whatever the discrepancies, uncertainties and contradictions on other topics, on this of the nature of man's future existence, all coincide and harmonize. It comes in broken fragments of scattered revelations, here a little, and there a little, part through one, and part through another, but forming, when gathered together, a sublime whole, from which we can surely learn the nature and condition of the life on which we shall enter after this shall have ended.

This, as I understand it, is the great end and object of the movement, all else being incident to it. But it has only begun, and its progress is slow, not from want of power to communicate, but from want of capacity to comprehend. Much that has already been revealed, has not from this cause been received, even by the most advanced Spiritualists, and of course not given to the world. But the work is going on. More is added day by day, and it will not be long before enough will be received by all to open to their conception a knowledge of our future existence, whose value no man can calculate, whose effects no man can imagine.

7. Enough, however, has already been given to show that man's destiny is Progress, onward, upward, from his birth to eternity. Circumstances may retard, but can not interrupt, this destiny; and man's freedom is, that he may accelerate or retard; but he can not prevent. He may hasten, as did one whose life on earth had been devoted to doing good to his fellows, and who said to me that he had passed away in the full consciousness of the change—had found himself surrounded and welcomed by those whom he had aided while on earth—and had paused not one moment in the sphere of remorse; or he may, by a life of sin and selfishness, retard it for a period long enough to satisfy the vengeance even of an angry Deity, if such a thing can be.

8. Our progress is to be alike in knowledge, in love, and in purity. Alike in all it must be. And any circumstance which causes us, in any one of these elements, to lag behind the advance of the others, is sure to bring unfortunate consequences in its train, though not always unhappiness. So clear, so universal is this injunction to progress in all three of these elements, that the heresies which spring up among us from our imperfect knowledge of them, need give us no alarm.

Even the doctrine of Free Love—revolting as it is—but which some misguided ones have attempted to fast upon our beautiful faith—need cause no anxiety; for profligacy in love is incompatible with progress in purity. And while the command is, "Love ye one another," so ever attendant upon it is that other, "Be ye pure, even as your Father in heaven is pure."

Incidental to these more important points are many minor considerations, on which I can not now dwell. By a careful attention, they will all be found consistent with these weightier matters. Distorted sometimes by the imperfection of the mediums through which the intercourse comes, and sometimes perverted by the passions of those who receive it, carefully considered and patiently studied until understood, I can safely assert, after nearly nine years' earnest attention to the subject, that there is nothing in Spiritualism that does not directly tend to the most exalted private worth and public virtue.

True, to some it is mere matter of curiosity, and to others a philosophy; but to many it is now, and to all in the end will be, a religion; because all religion is the science of the future life, and because it never fails to awaken in the heart that devotion which is at once a badge and an attribute of our immortality.

J. W. EDMONDS.

SPIRITUALISM IN THE CHURCHES.

Some vestiges of a declined and almost lost pneumatology in the churches are exhibited in an essay in the *British Spiritual Telegraph*, from which we make the following extract:

The faith of Latin Christendom, especially in the middle ages, does not appear to have differed very widely in this respect from that of pagan Rome. Occupations and professions, cities and kingdoms, had each their patron saint—their guardian and protecting Spirit. And the Romish calendar may serve to show that this faith is not extinct, and is not repudiated by the Romish Church. That each individual has his guardian angel has always been a favorite tenet of that Church; thus, the Rev. Alban Butler says, "Amongst other adorable dispensations of the divine mercy in favor of men, it is not the least that he has been pleased to establish a communion of spiritual commerce between us on earth and his holy angels, whose companions we hope one day to be in the kingdom of his glory. It is clear in the Holy Scriptures that the angels receive their very name from their office, in being employed by God in executing his commissions in our favor. That particular angels are appointed by God to watch over each among his servants is an article of the Roman Catholic Church, of which no ecclesiastical writer, in the pale of the Church ever entertained the least doubt. That every man, even among sinners and infidels, has a guardian angel, is the doctrine of the most eminent fathers, and is so strongly supported by the most sacred authority, that it can not be called in question." The same writer quotes St. Bernard, as saying, "Consider with how great respect, awe, and modesty, we ought to behave in the sight of the angels, lest we offend their holy eyes, and render ourselves unworthy of their company. Woe to us, if they who would chase away our enemy be offended by our negligence, and deprive us of their visits. * * * Above all, the angels of peace expect us to live in unity and peace." Indeed, this belief in guardian angels has been carried so far in the Romish Church as, in the opinion of many Protestants, to become a species of idolatry; and there is no doubt that this is one of the chief reasons why in Protestant communities the doctrine is so generally looked upon with distrust, and even when it is believed in, is seldom prominently brought forward; "but surely," says Tillotson, "we may believe they (the angels) do us good, without any obligation to pray to, and may own them as the ministers of God's providence, without making them the objects of our worship." As Baxter remarks, "It is a doleful instance of the effect of a perverse kind of opposition to Popery, and running from one extreme to another, to note how little sense most Protestants show of the great benefits that we receive by angels. How seldom we hear them in public or private give thanks to God for their ministry and help, and more seldom pray for it? When hear we any ministers teach believers what love and what thanks they owe to angels? Whereas the excellence and holiness of their natures obligeth us to love them, and their love and care of us bespeaketh thankfulness; yea, we have teachers that would persuade men that this savoring of Popery, and doth derogate

from Christ; and yet if the people love, and honor, and maintain them, they take this to be no derogation from Christ, as if they were more amiable than angels, or Christ may not use the ministry of angels as well as theirs."

Many, however, of the most eminent Protestant reformers and writers have maintained the truth of the doctrine in question. Luther, after quoting some Scripture passages which favor it, says, "Now whosoever thou art that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels' watching and protection; for most certainly they are about thee, and carry thee upon their hands. How or in what manner it is done, take thou no heed; God says it, therefore it is most sure and certain." Melancthon believed that he had himself seen an angel, by whose timely warning, communicated to him, his friend Gryncus was saved from great peril. Bishop Hall says, with great humility, "It is, I confess, my great sin that I have filled mine eyes with other objects, and have been slack in returning praises to my God for the continual assistance of those blessed Spirits. Oh! that the dust and clay were so washed out of my eyes, that I might behold, together with the presence, the numbers, the beauties, and excellences of those my ever-present guardians." In reply to the question, "Whether hath every one a particular angel to attend him?" Bishop Beveridge answers, "As for the wicked, it can not be supposed that the good angels are for their company. But that those who are truly pious, have every one his angel always with him, is very probable." Among Nonconformists, Dr. Owen says, "Great is the privilege, manifold are the blessings and benefits that we are made partakers of by this ministry of angels." Richard Baxter exclaims, "Oh! if the eyes of Christians were but opened to see their glorious attendants, they would be more sensible of this privilege, and more thankful than now they be. Some common benefits even common men may have by these angels, while they forfeit not their helps, but not these special benefits as the saints." "For my part," he adds, "I have had many deliverances so marvelous as convinceth me of the ministry of angels in them." John Wesley, in a sermon on Heb. i. 14, says, "May they (the angels) not also minister to us with respect to our bodies in a thousand ways which we do not understand? They may prevent our falling into many dangers, which we are not sensible of, and may deliver us out of many others, though we know not whence our deliverance comes. How many times have we been strangely and unaccountably preserved in sudden and dangerous falls; and it is well if we did not impute that preservation to chance, or to our own wisdom or strength. Not so: God, perhaps, gave his angels charge over us, and in their hands they bore us up, indeed, men of the world will always impute such deliverances to accidents or second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den. But he himself ascribes it to the true cause: 'My God hath sent his angel, and hath shut the mouths of the lions.'—Daniel, vi., 22."

"When a violent disease, supposed incurable, is totally and suddenly removed, it is by no means improbable that this is effected by the ministry of an angel. And perhaps it is owing to the same cause that a remedy is unaccountably suggested, either to the sick person or some one attending upon him, by which he is entirely cured."

"It seems what are usually called divine dreams may frequently be ascribed to angels. We have a remarkable instance of this kind related, by one who will hardly be called an enthusiast, for he was a heathen, a philosopher, and an emperor—I mean Marcus Antonius. In his meditations he solemnly thanked God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux, which none of his physicians were able to heal. And why may we not suppose that God gave him this notice by the ministry of an angel?"

"And how often does God deliver us from evil men by the ministry of angels, overturning whatever their rage, or malice, or subtlety had plotted against us! These are about their beds and about their path, and privy to all their dark designs; and many of them undoubtedly they have brought to nought, by names that we think not of. They can check them in their mad career by bereaving them of courage or strength, by striking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring to light the hidden

things of darkness, and show us the traps laid for our feet. In these and various other ways they hew the snares of the ungodly to pieces."

Charles Wesley (the brother of John Wesley) sings:

"Angels, where'er we go, attend
Our steps, whate'er betide;
With watchful care their charge defend,
And evil turn aside.

"Their instrumental aid unknown,
They day and night supply;
And, free from fear, we lay us down,
Though Satan's host be nigh.

"Our lives the holy angels keep
From every hostile power;
And, unconcerned, we sweetly sleep,
As Adam in his bower."

And in a similar strain Dr. Watts sings:

"He bids his angels pitch their tents
Round where his children dwell;
What ill their heavenly care prevents,
No earthly tongue can tell."

Dr. Dwight, of America, says, "They (the angels) do not disdain nor grudge to minister to the wants and to the relief to the instruction and the comfort of men; who compared with them are only worms of the dust."

During the past year one of the most eminent Independent ministers in London, the Rev. W. Landels, preached a sermon on "Ministering Spirits" (which has been printed and widely circulated). In this sermon he says, "Their (the angels) ministry is not a matter of inference chiefly, but of direct and unmistakable testimony. The Scriptures distinctly and positively affirm that holy angels are our attendants, and perform for us various services." These services he enumerates, with illustrative citations from Scripture. Again, after quoting texts in proof that the Bible sanctions the belief in "Ministering Spirits," he says, "The testimony of these passages is not to be set aside by the fancy to which some so tenuously cling, that they relate exclusively to the past; for they make no mention of one time more than another. They describe the privileges of the righteous, without reference to time, and throughout every age of the Church's history. Moreover, it should be remembered by those who are so ready to refer them to the past, that the present dispensation is not distinguished from those which preceded it by less, but by greater privileges. It can not be denied that we need the aid of unseen beings as much now as ever—that their protection, their succor, their gentle influences, the consolation which they minister, are as much required as at any former age. And if equally needed, surely in an age of greater privilege we are not to suppose that their services have been withdrawn. To me the doctrine of ministering Spirits, next to the revelation of God's fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the Church's belief in it, and teach her what it implies, is to render her most valuable service."

These are testimonies of men whose fame is in all the churches, and they may serve to show that Spiritualism is not essentially a new doctrine; and though it may be fashionable, just now, to affect a contempt for it as a vulgar superstition, and thus save the expenditure of argument, which might not be readily forthcoming, yet we venture to think, with all due respect to modern philosophers, that the authority of Scripture, the faith of ages, and the deliberately expressed opinion of thoughtful men, whose views, apart from this question, have weight with the Christian world, should lead them to consider that possibly the subject may have some claims to a candid and serious consideration.

We are aware that some of the modes of celestial and spiritual intercourse of our day were foreign to the thought of, and were indeed unknown to, many of the illustrious men whose testimonies we have cited; but they admit the fact of continued angelic and spiritual ministrations; and where this is conceded, the question whether or no it takes place in the ways that Spiritualists allege, is simply a question of fact, to be determined by the evidence presented. We say, first inquire into the facts, and then form your judgment; we ask no more. But even on the *a priori* ground, we think it may be expected that the means by which celestial and spiritual intercourse with men is carried on should vary in different ages to meet men's varying needs; and it appears to us that the current spiritual manifestations are peculiarly adapted to meet the wide-spread materialism of the present time.

IMPRESSION OF A DISTANT DEATH.

The following remarkable record of spiritual impression, with its verification, was recently published in the Boston *Traveler*:

Mr Hector McDonald, of Canada, was recently on a visit to Boston. When he left home, his family were enjoying good health, and he anticipated a pleasant journey. The second morning after his arrival in Boston, when leaving his bed to dress for breakfast, he saw reflected in a mirror the corpse of a woman lying in the bed from which he had just risen. Spell-bound, he gazed with intense feeling and tried to recognize the features of the corpse, but in vain; he could not even move his eyelids; he felt deprived of action, for how long he knew not. He was at last startled by the ringing of the bell for breakfast, and sprang to the bed to satisfy himself if what he had seen reflected in the mirror was real or an illusion. He found the bed as he had left it; he looked again in the mirror, but only saw the bed truly reflected. During the day he thought much upon the illusion, and determined next morning to rub his eyes and feel perfectly sure that he was wide awake before he left his bed. But notwithstanding these precautions, the vision was repeated, with this addition, that he thought he recognized in the corpse some resemblance to the features of his wife.

In the course of the second day he received a letter from his wife, in which she stated that she was quite well, and hoped he was enjoying himself among his friends. As he was devotedly attached to her, and always anxious for her safety, he supposed that his morbid fears had conjured up the vision he had seen reflected in the glass; and went about his business as cheerfully as usual. On the morning of the third day, after he had dressed, he found himself, in thought, in his own house, leaning over the coffin of his wife. His friends were assembled, the minister was performing the funeral service, his children wept—he was in the house of death. He followed the corpse to the grave; he heard the earth rumble upon the coffin. He saw the grave filled, and the green sods covered it over; yet by some strange power, he could see through the ground the entire form of his wife as she lay in her coffin.

He looked in the faces of those around him, but no one seemed to notice him; he tried to weep, but the tears refused to flow; his very heart felt as hard as rock. Enraged at his own want of feeling, he determined to throw himself upon the grave and lie there till his heart should break. When he was recalled to consciousness by a friend, who entered the room to inform him that breakfast was ready. He started as if awoke from a profound sleep, though he was standing before the mirror with a hair brush in his hands.

After composing himself, he related to his friend what he had seen, and both concluded that a good breakfast only was wanting to dissipate his unpleasant impressions. A few days afterward, however, he received the melancholy intelligence that his wife had died suddenly, and the time corresponded with the day he had been startled by the first vision in the mirror. When he returned home he described minutely all the details of the funeral he had seen in his vision, and they corresponded with the facts. This is probably one of the most vivid instances of clairvoyance on record. Mr. McDonald knows nothing of modern Spiritualism or clairvoyance, as most of his life has been passed upon a farm and among forests. It may not be amiss to state that his father, who was a Scotch Highlander, had the gift of "second sight."

AN APPARITION; OR, THE DEAD ALIVE.

"When I was about eight years old, I contracted an acquaintance with one William Smith, a youth about my own age; we lived under the same roof, and often played together. Being removed from him to the distance of four or five miles, some time after this I sickened of the small-pox; and in a week or ten days afterward, he likewise fell sick of the same disorder. I was nearly recovered, when one day, about twelve o'clock, as I was sitting in a small bed room, my mother going out of the place, he came in, and stood with his back against the wall right opposite me. He had a thick set coat, waistcoat and breeches of the same; his head was bound with a neck handkerchief, his face much swelled, and blackish with the small pox. It is now thirty years ago, yet I recollect his likeness as strongly as if he were now before me. He fixed his eyes upon me, and I also looked steadfastly upon him, for the space of ten minutes, but neither of us spoke one word. All this time, I had some doubt whether it was his Spirit or himself—for I had often been told he was exceedingly ill; yet I was in no wise alarmed. Several times I was on the point of asking him how he came there, and if he was really alive or dead. When my mother returned, and was just in the doorway, he withdrew and seemed to press by her with some difficulty, as she passed through the doorway. What astonished me was, that she neither saw nor felt him. When I related the circumstance to her, she only said: 'He is dead!' But it was not till the next day that a messenger brought us word of his death; and that he expired about the hour in which I saw his Spirit. This is the simple truth of the whole affair. I am persuaded it was his Spirit; the infidel may think as he pleases."—*Autobiography of the Rev. Mrs. Martineau.*

WEEKLY ITEMS AND CLEANINGS.

Flow Errors.—The *Vigo*, from Liverpool on the 17th instant, arrived at this port on Friday morning of last week. Her most interesting items of news are the following:

The Paris telegram of the 7th, to the *London Morning Post*, says: "The three treaties are drawn up, but at the moment of signing there was a question raised by the Austrian Plenipotentiaries, which rendered references necessary. The Congress will follow very closely upon the Conference. It will probably be held at Paris."

A Zurich dispatch of the 7th says that, in consequence of a fresh incident having occurred in the settlement of the financial question, the signing of the treaties had been postponed for several days. A still later dispatch (8th) explains that the signature has been delayed by Austria claiming payment of the forty millions of florins due by France on account of Piedmont in Convention's munitia, instead of the new Austrian currency.

England.—An influential deputation had waited upon Lord John Russell for the purpose of presenting a memorial relative to the case of the boy Mortara. Lord John, in his reply, denounced the offense which had been committed; but in view of the difficulties which always surrounded interference with the laws of foreign nations, he considered that it would be useless for the British Government to make any representations to the Papal authorities on the subject. He would, however, place the statement of the deputation before his colleagues in the Cabinet.

The Prince and Princess Frederick William of Prussia had arrived in England on a visit to Queen Victoria.

The *London Times* editorially criticises the *Great Eastern*, and throws great doubts on her being able to fulfill all that has been promised for her. The vessel is pronounced defective in propelling power.

France.—Preparation in France for the Chinese expedition continues with great activity. One authority says that 8,000 men will probably take their departure during the last fortnight in December. It is understood that the French and English Governments, which for a moment differed in opinion as to the scale of the joint expedition to China, are now in complete accord, and that the general military basis of their co-operation has been agreed on. A European force, larger than any that has yet been seen in China, and equal to any service that may be required of it, will appear in the Peiho in the spring.

Italy.—The assemblies of the revolutionized States of Central Italy had all been convened. Some important step was in contemplation. According to one report, the regency of King Victor Emmanuel himself will be proposed, and the assemblies will ask him for direct assistance. On other authority, the regency will be conferred on Prince Carignano. The substance of the reply of King Victor Emmanuel to the Emperor's letter is reported to be to this effect: "That if the Emperor of the French is bound by the convention of Villafranca, the King of Sardinia is also bound by the wishes of his people."

The Virginia Troubles.—The good people of Charlottesville, Va., are far from being yet in a state of quietude. About nine o'clock on Tuesday evening last an alarm was sounded through the streets, the sentinel on one of the outposts having fired his gun. Military orders were sounded from one end of the town to the other, and the panic among women and children, and, indeed, among some of the men, whose nervous systems have become much disordered by the late events, was very great, and window shutters were closed and lights extinguished. The cavalry companies, armed with swords, formed in the western section of the town. On inquiry as to the cause of such consternation, it was ascertained that it was a cow quietly grazing by the roadside that had excited the suspicions of the vigilant sentinel. The cow not coming to a halt, the vigilant sentinel buzzed away, but did not hurt the cow much. We have heretofore contended that the Virginians were no courageous or ordinary people, but since the above incident we are compelled to admit that they must be cowards. The indications now are, that Brown and his comrades will be executed, without fail, on Friday, December 2.

Loss of the Steamer Indiana.—The iron steamer *Indiana*, from Liverpool, struck a sea ledge near Maria Joseph, on Monday, the 21st instant. She had 38 passengers, a crew of 100 men, and 800 tons of cargo, and some specie. Half an hour after striking she passed amidships. One boat was captured, and several persons were drowned. Another boat was stove alongside. Two more boats, with part of the passengers and crew, drifted to sea, and have not since been heard of. The schooner *Alexander*, Capt. Shelton, was the first to render assistance, and arrived at Halifax on the 24th, with twenty-four persons on board. The number of lives lost is not known. The schooner *Lutea* ran close to the wreck among the breakers, and became herself a total wreck. Crew saved.

Death of Rev. Joshua Plummer.—Rev. Joshua Plummer, of Dana, Mass., died on the 10th November, in that town, at the age of 86 years. He was a Universalist preacher more than sixty years, and was the oldest clergyman of that denomination in Massachusetts. He was highly esteemed by his neighbors of a different religious belief, and was buried from the Church of the Trinitarian Congregational Society of the place of his residence. The funeral services were conducted by Orthodox and Universalist ministers.

Fugitive Slave Case in Indiana.—On Thursday of last week a descent was made on the premises of Alfred Cox, a colored man, in Lafayette, Ind., to arrest a fugitive slave, supposed to be concealed there. The slave was not found, but a large number of pipes were discovered in the cellar. Cox had been seen frequently in consultation with a man by the name of Brown. Neither has been arrested.

Death of Kit Carson.—The last overland mail brings intelligence of the death of the celebrated pioneer and explorer, Christopher Carson at Taos, New Mexico, where he had been residing as Indian Agent. Carson was a native of Kentucky, having been born in Madison county, at the close of 1809. His father, shortly after that period, removed to Missouri, where Kit, when a lad of fifteen, was apprenticed to a saddler, occupying himself at that business two years, at the end of which he joined a trapping expedition, and a trapper he remained until his familiarity with the great far West rendered him invaluable as a guide to explorers of the Plains. For eight years he acted as hunter at Bent's Fort. When Col. Fremont engaged in his expedition, Carson accompanied him, and was ever

after his steadfast companion. In 1847, he received the rank of Lieutenant in the Rifle corps, United States Army. His latest and most remarkable exploit on the Plains was enacted in 1853, when he conducted a drove of six thousand sheep safely to California.—*Tri-bune*.

The Victoria Bridge.—The first train left Montreal, over the Victoria Bridge, on Thursday afternoon, November 24, consisting of engines and a single car, having on board about fifty persons. The time occupied in the passage was about twelve and a half minutes. Among the passengers were Messrs. Cartier, A. M. Ross, chief engineer of the bridge, and Mr. Blackwell, managing director, and several other directors of the Grand Trunk Railroad. Two of the tubes are not quite finished, but the bridge is expected to be fully completed and thrown open to the public and for traffic by the middle of December.

That Balloon Voyage to Europe.—The balloon exhibition of Professor Lowe is finally closed for the season, and the promised aerial trip to Europe postponed—mainly "on account of the weather." All the apparatus having been removed from the Palace grounds, visitors who, on Thursday last, were allured to the spot to witness an ascension in the small balloon, found the great globe itself gone like the baseless fabric of a vision. The heavy blow on Thanksgiving day rendered the preliminary ascension impossible, so that no visitors were admitted, and no money received. The balloon has been carried to a place near the gas-house, at the foot of Fourteenth street, North River, where it will remain until Spring.—*Times*.

Insurrection Threatened in Kentucky.—The Louisville *Courier* of Tuesday says that the citizens of Frankfort, the capital of the State, and Versailles, in Woodford County, have been excited for some days, but by no means alarmed, at a report of a threatened rising of the negroes in those counties.

On Saturday, a dispatch from Harper's Ferry, Va., advised the Mayor of Frankfort that the negroes, at the instigation of some white scoundrels, designed an attack on that city and Versailles; and when these places fell, it was their intention to devastate the country around.

The information was obtained through an intercepted letter from an Abolitionist named Day, addressed to Osawatimie Brown. The intelligence was so direct and of such an alarming character, that Mr. Hunter, the prosecuting attorney at Charlottesville, Va., deemed it his duty to advise the authorities in Frankfort as above.

Prospectus of the United States Journal of Homoeopathy.

At the solicitation of numerous and influential Homoeopathic Physicians, from various sections of the United States, the undersigned has decided to commence the publication of a Quarterly Journal of Homoeopathy, whenever 400 annual subscribers are procured, and a reasonable amount of original matter for the Journal has been accumulated.

We present to the profession the following as the platform or medical creed of the Journal and pledge it to an earnest and faithful advocacy of the doctrine herein announced.

I. A recognition of *similia similibus curantur* as the only therapeutic law, and of the superiority of the practice founded upon this law over all other systems or modes of medical practice.

II. An opposition to all attempts to amalgamate our doctrines, or our school, with any of the empirical systems of the day, whether in the Periodical, the College, or the Hospital.

III. The Journal shall be National and not Sectional in its character, and shall labor to subvert the general good of the cause, and not the interests of individuals or cliques.

IV. To accomplish this object editors eminent for talent and devotion to Homoeopathy will be selected from every State in the Union, whose duties will consist in contributing and in procuring contributions for the Journal and whatever of interest relating to our cause transpires in their several localities.

V. The Journal shall always be rigidly Homoeopathic in its spirit and in all its tendencies—an unwavering defender of the advocates and doctrines of our school against the falsehoods and sneers of our enemies both open and secret.

VI. While contending earnestly in favor of the cause we profess, we shall not fail to take advantage of every discovery or improvement in the collateral sciences which may tend to develop or advance the homoeopathic theory and practice of medicine.

The Journal will be entitled "THE UNITED STATES JOURNAL OF HOMOEOPATHY," and will appear quarterly—on the first days of January, April, July, and October. Each number will contain not less than 144 pages, and furnishing at the end of each year a volume of five hundred and twenty-six octavo pages. In size, paper, typography, and general arrangement of matter, it will be precisely like that originally established for "The North American Homoeopathic Journal." General arrangements as follows:

Part I. Original and translated Papers. Part II. General Record of Medical Science. Part III. Bibliographical Notices. Part IV. Miscellaneous Items, American and Foreign. Part V. Materia Medica.

Each of these departments will be under the special charge of separate corps of editors selected from among the most competent, talented and reliable Homoeopathic Physicians of the Nation.

By such a division of labor all sections of the Union will be fairly represented, and the greatest possible amount of literary talent and executive efficiency be secured.

As far as practicable the Journal will be placed under the patronage of the American Institute of Homoeopathy, and other kindred organizations.

The Journal will be furnished at the price of Three Dollars per annum, payable in all instances on the receipt of the first number of each year. Those who feel interested in the success of the enterprise are requested to forward, without delay, to the Publisher, their names as Subscribers, and any communications they may deem proper for publication.

All subscriptions and communications upon the business of the Journal should invariably be sent to the publisher and proprietor.

C. T. HENLEMAN, 437 Broome street, New York.

Mr. Millis and his daughter, Louisa, Musical Medium, have consented to remain in the city for two weeks longer, and will hold their circles at 374 Bowery, on the following evenings, viz: Monday, Wednesday, and Friday evenings, when the guitar and other instruments will be played without contact; the above is all done in the light. Miss Millis holds herself ready to receive private calls on Tuesday, Thursday, and Saturday afternoons. 395 2t

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* A liberal discount is made to local and traveling Agents.

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PERSONAL AND SPECIAL NOTICES.

The Spiritual Lyceum and Conference hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

The Spiritualists of Brooklyn will assemble at Myrtle Hall, 190 Myrtle Avenue, on Sunday next, at 3 o'clock, p. m. Functinal attendance is requested.

Miss Hardinge's Movements.

Miss Emma Hardinge will deliver a course of lectures in the city of New Orleans in December; possibly in Macon, Ga., in February. Applications from Southern cities, etc., to be addressed as speedily as possible to the care of J. E. Chadwick, Esq., Memphis, Tenn., or 8 Fourth-avenue, New York. Miss Hardinge returns to Philadelphia and the East in March, 1860.

R. P. Ambler at Buffalo.

Mr. Ambler will answer calls to lecture on Sundays and week-day evenings through December at places between Buffalo and St. Louis. Address, care of J. H. Lusk, Buffalo, N. Y.

Metropolitan Academy Hall, 6th Av., near 8th-st.

Conference, Sabbath mornings, at half-past ten o'clock; lectures by Miss Almira Pease, eloquent trance medium, and others, at three and half-past seven, p. m. Seats free. Circles every day and evening. Social circles, Monday evenings. 394 4t.

Lindley M. Andrews

Superior Lecturer, will travel in the South and West this fall and winter. Persons desiring his services may address him either at Yellow Springs, Ohio, or at Mendota, Ill., until farther notice is given.

Miss Louisa Millis,

Musical Medium, will give her last sittings before going West, at Dr. Hussies, 135 Greene-street, on Monday, Wednesday and Friday evenings of this week. 1t

Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Taunton, Mass., every Sunday during November; in Providence, December 18th and 20th; Jan. 1st and 8th; Memphis, Tenn., in Feb. St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Boston, Mass., in December, and at Providence, R. I., in February; at Taunton, Mass., 1st and 2nd Sundays in January; Foxborough, Mass., 3d, 4th and 5th Sundays in January; at Norwich, Conn., in March; at Philadelphia, Pa., in May. Mrs. Spence may be addressed at either of the above places, or at Station A, New York City.

"A. B."—We will take Illinois money for this paper, or money of any other State which is current at home, but prefer that our patrons send New York or Eastern money when it is convenient.

BORN INTO THE SPIRIT WORLD.

At his residence, North Norwich, Chenango Co., N. Y., November 9th instant, Mr. Shuter Close, aged 63 years, 10 months, and 9 days. His disease was bilious pneumonia. He leaves a wife and four children to mourn his death.

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